

ZION'S HERALD

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CONTENTS OF NO. XVII.

	PAGE
EDITORIAL PARAGRAPHS	193
ORIGINAL AND SELECTED PAPERS.—God the Fountain of Love to His Children; The Old Church Door; Surface Religion	194
The Grave Angel; Wanting to Confess: The Precious Blood; The Present State of Woman Suffrage; Whither are You Going? Do Something for Christ; Home to Home Visitation; Preparation for Preaching	196
FOR THE CHILDREN.—The Dying Child's Appeal to her Drinking Father; I want Mother; That Old Catechism; Enigma; From Here and There. CORRESPONDENCE.—Nebraska	196
BOOK TABLE	197
EDITORIAL.—Conference Rambles; The Methodist Quarterly	198
Mr. Sumner on England; The National Peace Jubilee; The Social Union	199
Motes; Personal. Vermont Conference	200
Troy Conference	201
Maine; New Hampshire; Massachusetts; Mississippi. Mission Field.	202
OUR SOCIAL MEETING	202
THE FARM AND GARDEN. THE RIGHTEOUS DEAD	203
SECULAR WORLD.—Words from Washington; Review of the Week; Vermont Conference Appointments; Commercial; Church Register; Marriages; Deaths	204

BE YE ALSO READY.—A dreadful accident occurred on the Long Island Railroad, a few miles from New York, last Friday, by which the cars were thrown off the track, and all in one car killed or injured. Among those instantly killed were Wm. Rushman, President of the Atlantic Bank, Brooklyn, and a leading member of the Washington St. M. E. Church, Brooklyn, his wife's sister, Mrs. Pray, and her son, Dr. Pray. They were the daughter, son-in-law, and grandson of Judge Dikeman, a prominent member of our Church in that city for many years. It was a terrible calamity, and sent a shock of warning through many churches and families. The faces of these Christian disciples will be sadly missed by their brethren and their households. Equally sudden, more novel, and not less awful was the accident at Granby, Canada, between Lake Memphramagog and Montreal. The freshest was giving unusual grandeur to the rushing river, and the people of the village had gathered on the bridge to enjoy the spectacle. Suddenly the bridge parted from the shore, and plunged thirteen of those upon it into the boiling abyss. They were whirled instantly and forever from the sight. "In the midst of life we are in death." "To whom shall we come for succor but to Thee, O Lord, who for sins art justly displeased." "Be ye also ready, for in such an hour as ye think not the Son of man cometh,"—cometh not for to kill and to destroy, but that those who are His may have life and have it more abundantly. How abundant is that life to those who die in the Lord. A life without accident, without sorrow, sin, or end.

The New York Conference was thrown into quite a flurry by the announcement of Rev. A. H. Ferguson, Presiding Elder of Ellenville District, that he had given a female member of his Church a license as a local preacher. Stone Ridge, and Mrs. Maggie Van Coit, are the place and person that attained this distinction. She has held meetings on that charge, this winter, for eight weeks. Over two hundred and twenty-five have been forward to the altar for prayers, and one hundred and forty-four have joined on probation.

A class of over two hundred members recommended her for a license, and Rev. Mr. Ferguson gave it. A resolution was introduced into the Conference pronouncing against the act. It was debated, and referred

to a Committee to report next year. The Chairman of the Committee, Dr. Crawford, will doubtless make his report in these words: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

The Conference is in the condition of Samuel Wesley, when he found his wife excelling him in the work of the ministry. But few of its members have been instrumental, the past year, in converting over two hundred souls. Its best step is to elect and ordain Mrs. Palmer to elder's orders. It will be proud of the double honor God has thus conferred upon it. These sisters will give New York the leadership, the second time, in the outgrowing of Methodism. Barbara Heck, Phebe Palmer, and Maggie Van Coit are a triple crown to this Conference's brows.

Texas is having "peace" at the following rate:—Midnight, March 22d, near Natchitoches, nine men came to a colored man's house named Cornelius, unfortunately not a centurion, seized him, tied a rope round his neck, mounted their horses, and compelled him to run four miles, with their horses on the gallop. He begged them to go slower. But they swore at him, and told him he would be choked more than that, when his tongue hung out a foot. They tied him to a tree, but he contrived to slip the noose and jump into the woods, where the darkness enabled him to escape, despite their bullets and dogs. All this was because he was a freedman. Where is Grant and Peace?

"What do our New England brethren mean?" asks *The Methodist*, apropos of the late action of the Conference on the Missionary moneys. They mean to do right. They will give the General Board all they are apportioned, and more, we trust, and take care of their own mission work also. They mean no refusal to help this enterprise of the Church, and mean to stir her, if possible, to greater energy, at home and abroad. It says, three fourths of our funds go to the domestic missions now. How shall the foreign work be sustained? By two boards, is the only common-sense answer. Let the people know for what they are giving. The foreign branch now almost exclusively beats the bush, and the domestic catches the birds. Let each hunt on its own "hook." It will be more honest, and each will get more game.

President Grant has done an excellent thing in appointing Col. Parker of the Six Nations, Indian Commissioner, with a large number of Friends as his subordinates. Two hundred years, lacking eleven, have passed since Wm. Penn tried his policy with the Indians. The nation has taken that time to rise to the height of his simple virtue. He should join with these commissioners Rev. Wm. H. Goode, long a missionary among the Indians, whose wise and Christian policy was urged by him upon the last General Conference. He has faith in them and they in him. He believes in their transplantation to the Indian Territory, the giving of them the fee of the lands, the ballot, office, and every dignity and responsibility. Bet-

ter will it be to let them dwell in their rights and privileges among their white neighbors. They should not be separated, but melted into the general mass. The present Presidential policy insures that result.

Frederic Douglass writes the Editor of *The Independent* that he was not invited to take the Haytien Mission, and that if he had been, he should have accepted. We are glad that the management of others, unfair and dishonorable as it seems to have been, worked out so great a good as his remaining in the United States. He ought to be employed in more distinguished service at home, or before other communities abroad than that of Hayti. The Government will, we trust, give him a place among us of such trust and dignity as his merits deserve. As Gen. Pile has failed of confirmation to Brazil, a most unjust failure, that office might now be tendered to Frederic Douglass. A petition to this effect is being generally circulated in this city. We trust it will be successful.

The Cornell Era proposes that a degree of journalism be conferred. It suggests D. L. N., *Doctor Literarum Novarum*, Doctor of News. Better abolish the present batch. A company of Boston merchants have agreed to write down no one of their number, as Hon. or Esq. How long will it be before ministers and colleges attain like virtue? *The Era* suggests more wisely a school for the study of journalism. There are nearly 3,000 periodicals in America. Surely they should train their editors. It would be well, also, sometimes, if the readers were put to this school, so that they might know how to appreciate a good thing when they got it; and might become educated out of the baby classes of the most widely circulated journals of wildest lies and poorest writing, up to the best religious, literary, and scientific literature. In behalf of the guild, we approve the school for the readers and writers of papers, but respectfully Decline the D. L. N. in behalf of the whole fraternity.

The notorious Davenport Brothers, exhibitors of the so-called spiritual manifestations, having just completed an extensive tour through Europe, have again turned up in Boston, and are giving performances at Music Hall. They are assisted by one Fay, who has been for years engaged in alternately teaching and exposing Spiritualism, as he has found to be most profitable. In coming before such audiences as they are apt to meet at Music Hall, they are shrewd enough to omit all mention of their former pretense of working by supernatural power, and to stand before the public in their true character, that of expertlegerdemainists. It is certainly a satisfaction that the impudence of these people has at last found a limit in thus being exposed to intelligent criticism, and the fact ought to be suggestive to everybody who is in the least disposed to believe anything of the folly they represent when they dare.

The spiritual manifestations will not bear the light of day! it is only by keeping within the circle of darkness and ignorance that they are kept in operation. Put one clear-headed, intelligent man at a *séance*, and give him full opportunities for investigation, and the spirits will not work; apply any fair test, such as would be given to prove anything else in the world, and the whole absurdity flees like darkness before the sunlight.

Original and Selected Papers.

GOD THE FOUNTAIN OF LOVE TO HIS CHILDREN.

I love my God, but with no love of mine,
For I have none to give;
I love Thee, Lord but all the love is Thine,
For by Thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.
Thou, Lord, alone art all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed,
In Thee the bless'd abide;
Fountain of life, and all abounding grace,
Our source, our centre, and our dwelling-place.

THE OLD CHURCH DOOR.

BY MISS ANNA WARNER.
PART II. CHAP. IV.

There is an old story in a very old book of fairy tales (you know they sometimes say queer things), which tells of a battle that raged once upon a time between a bird and a pomegranate. A pomegranate, you must understand, is a very large, handsome, and fragrant fruit, that grows in the East, — in Asia, the very head-quarters of fairy tales.

The battle, as I have said, raged fiercely. To secure itself, at length, the pomegranate broke into twenty pieces, scattering the seeds of its life far and wide in all directions; but the bird hopped briskly round, and ate them every one. Or all but one. One single seed rolled secretly away, and hid itself under a broad burdock leaf; and as long as it lay there hid, the bird had not quite conquered, and the pomegranate was not quite dead.

Something like this seemed to have gone on in Sam Dodd's heart. His own evil thoughts and inclinations, the wicked word, and wicked persuasions of his companions, had certainly done their best to gather up every good seed which the lady had sown; and yet, hidden away in a corner, one little grain of life still kept its place. It was not in good circumstances for growing, but it was there; and as the afternoon came round, Sam might be once more seen among the little group that gathered round the old church door. But he hung back more than usual, and was a little shy of them all, especially of Molly, who, poor child, looked as if she had cried her eyes half out over her dead kitten. Still, she did not seem to suspect Sam of any hand in the mischief; there were too many hands about her always ready for just such work. Sam eyed her askance from time to time, as he sat there listening and kicking his feet about; saying very few words of his own, but never losing one that the lady said. Until of a sudden something new caught his eye and his thoughts; and from that moment Sam heard not another word, to notice it, till the talk was almost done.

All around the worn steps of the church, the fresh turf laid its soft bordering of green; and the grass had been lately cut, and now the young blades were just shooting up again to repair damages. And as the old keeper of the church grounds was not as keen of sight nor as deft of hand as he had once been, so it happened that there were corners here and there, which the scythe had failed to touch. Tufts of long grass made a lank ring round the tree stems, and others bent down over the church steps; and little clusters of clover leaves held up their unshorn heads in all sorts of places. They were not at all interesting to Sam Dodd, — indeed few people would have admired them in their present state, — but as Sam gazed at them idly, with wandering eyes and thoughts, which yet did not go far enough off to lose either word or look from the lady, all at once he saw something else; and his idle thoughts became, in a moment, the busiest that could be.

At the very foot of the steps a particularly long tuft of grass waved back and forth above the scraper, swaying gently in the breeze; and deep hid in the shade of its rank leaves, Sam saw a strange glitter of something bright. A gleam that flashed and shone and went out, as he moved his head one way and another to get a better view. It could not be a firefly, — the hour was too early, and the air too light. It might be a piece of glass, — but with that strange sort of assuredness which comes to one sometimes, Sam Dodd felt quite certain that it was not. Had anybody else seen it, — would anybody else see it? Sam heard no more of the lady's words, and saw nothing, thought of nothing, but that one point of glitter among the grass. How should he get between it and everybody else, without attracting attention?

Sam swung himself round his pillar, and sat down on the floor of the porch for a minute, and sidled along to the steps; then slowly and carelessly and by degrees slid down from one step to another, until he sat on the lowest one of all, kicking his bare feet over that very tuft of grass. But he did not venture to give a single look at the bright sparkle that lay twinkling in its depths. Not then. On the contrary he turned himself quite about, leaning on his elbow, and looking up the steps at the lady; listening now with close attention; giving it as his opinion

that nobody need go to the King's feast who was not a mind to. And as he said that, Sam swung his foot a little farther off the step, stretching down until it rested full in the middle of that very tuft of grass where the sparkle lay; and then Sam felt quiet and comfortable. A little impatient, perhaps, as the talk went on; a little angry to see how eagerly the rest of the children listened; for now Sam had turned his heart all the other way, and the sweet words of the story sounded sweet no longer. Scowling he sat there, eyeing little Molly, and thinking how glad he was he had killed her kitten; but when at last the others all knelt down around their teacher, Sam's face cleared, and he began to whistle.

He rose up lazily, stretched himself, dropped his cap, stooped to pick it up, and when Sam Dodd snapped his fingers and turned away from the old church door, the bright spot sparkled in the grass no longer.

It was strange though, that as he went rapidly off down the hill, skulking through the bushes, and looking over his shoulder about every other minute, that the words of the lady still rung in his ears, — or rather sounded there like some soft whisper. "God loves you all," "He invites you all to the great feast in His kingdom," "We must ask Him to help us, and bring us, for we are weak and He is strong." Sam set his teeth and knit his brows, and did his best to keep the words out of his mind, but they would come. As he mused and walked along, more slowly now, the rest of the children came helter skelter down the hill.

For you could not expect these children to be quiet and orderly, no matter what they had been hearing, or how they had felt. Like those poor London outcasts who have slept in boxes and corners, till they cannot stretch themselves out in a bed, so the Vinegar Hill youngsters would need long training before they could give up their hop, skip and jump, and walk like ordinary people. Even Molly came along on one foot, and Jenny Lucas made the air ring with mews, and barks, and crows, and cackles.

"Here you are," shouted Peter Limp, announcing his own approach. "Now then, Sammy, like to know what ye got by bein' so spy?"

"Ain't got nothin'!" said Sam, flushing very red. "None o' yer business, ye little rascal."

"Sam ain't gen'ally over and above, ye know," said Jenny Lucas. "He's giv' away all his manners to poor folks."

"And you ain't never had none to give," said Sam Dodd, dealing a cuff at the little boy. "But I say, chaps! who wants more cherries'n he can eat?"

"Deary me!" said Peter Limp, with a slow, drawling voice, "why, ye know, Sam, we ain't none on us fond o' 'em! We've been fetched up delicate."

"Guess your trees must ha' started up and blowed quite sudden like, Sam," said Jenny Lucas.

"There's the biggest lot down to Squire Townsend's you ever did see," said Sam, not noticing either reply. "Biggest cherries too, and so ripe! Why, it's just all they can do to keep themselves from falling off the tree."

"O! and did Squire T. ask us to come?" said Jenny Lucas, opening his eyes very wide.

"Guess likely he did!" said Sam, with a laugh. "Folks don't do sich things out o' stories, ye little fool. I asked myself."

"But if you're goin' to steal 'em, Sam, the King won't like it," said Molly.

"Maybe not," said Sam Dodd. "That ain't the point in hand. He ain't got nothin' to do with Squire Townsend's things."

"The lady said He looked all the time, and He wouldn't like it," persisted Molly.

"Do you want to get home head first, quicker'n you ever did afore?" said Sam Dodd, turning fiercely upon the child. "'Cause if you do, just keep on, that's all. And I won't make you wait long, nother. Take yerself off, you little beggar! we wants none o' your preachin'!"

"Well, she's a sight better'n you are, Sam Dodd," said Jenny Lucas. "And I ain't a goin' to stand by and see Molly hurt."

"I'll pitch you down first, and save yer feelins' that way," said Sam, furiously. "Be off! Come, Peter!"

But Peter hesitated.

"Blessed if he ain't afeared too!" said Sam Dodd with a laugh. "Trees ain't so high, Peter; take good care on ye, Peter. Fetch ye safe home to admirin' friends; tuck ye up all slick. Glad my daddy ain't so woundy particular as youn."

"He don't care," said Peter, twisting his foot about on the grass; hearing, as he answered Sam, little Molly's breathy whisper: —

"O Peter! the King wouldn't like it!"

"Must be his mammy then!" said Sam Dodd. "She ain't got used to havin' her dear boy out o' nights! what will she ever do, supposin' he should ever grow up? 'Tain't likely, ye know, but still it don't hardly do to think o' how 'twould be if he should. Run home, Pety, wouldn't wonder if she wasn't waitin' tea for ye this blessed minute."

And Sam turned away in the direction of Squire Townsend's, and Peter followed him without another word.

SURFACE RELIGION.

BY AN EX-ITINERANT.

Since the discovery of "The Celestial Railroad" has partially done away with the old-fashioned pilgrim route to heaven, we have seemingly been able to accomplish one feat that Christ declared to be impossible to the Jews of His time. We serve two masters. We are pious; no one could be so impertinent as to distrust our religious life, but our piety does not hinder our enjoyment of the world and the pleasures thereof.

Not that lookers-on confound our easy course with the Bible path, which is so full of painful endurance, self-sacrifice, and courageous warring for the right. No one blunders in this way. But it is universally conceded that "the new and living way which was cast up for the ransomed of the Lord to walk in" is about worn out, and none but the veriest laggards are now content to plod along in it.

The age is peculiarly go-ahead-a-tive. Our revivals almost beat the day of Pentecost, and quite eclipse the laborious harvesting of those benighted times when our Methodism was struggling for a foothold in the land. Everything now must be on a big scale, or it is nothing. A work of grace which only numbers from twenty-five to thirty converts is not exactly looked upon as a mere flash in the pan, but it is scarcely worth the labor of recording. It is true that if the converts were to be numbered a year after the great revival, it would often be found that the results of the humbler work would be the most encouraging; but the marvelous discount from the first report in the favored districts is resolutely ignored by the professional revivalist. If a rule could be enforced that the results of a revival should not be published to the world until a year's probation had proved the stability of the converts, we should read very few accounts of these sweeping reformations.

I remember very well the first time that the thought occurred to me that it might be possible for a little clap-trap to creep into what had always seemed like a sacred work. I had been for fifteen years a professed disciple of Jesus Christ, and for ten years an itinerant. I was spending the Sabbath in one of the favored places when my new thought came to me.

Only two years previously, there had been here one of those wonderful revivals which affect whole communities. So many had been converted that the preacher, a noted revivalist, was, by his own account, left in the middle of the Conference year with nothing to do. He was actually necessitated, by the lack of home material, to make erratic excursions into other parishes in order to find any sinners to preach to. With what admiration and almost speechless awe did we read in our beloved HERALD the accounts of that marvelous work. We had labored faithfully and prayerfully all the year, and there had been only two persons converted, and these were not the 'solid men' of the community. But we had rejoiced over them very sincerely, and had thought it a little foretaste of heaven when we first heard their stammering confessions of sin and their humble ascriptions of praise to God. What then must it be, we thought, to see a whole people swayed by one mighty impulse to repent and give glory to God. We could scarcely take in the idea. It was too sublime for us. It was like contemplating the ocean's immensity or the eternity of the immortal spirit.

We came to the place, prepared to take a very lowly seat among the worshippers there; not quite sure that it would not be presumptuous in us to speak to them of the great salvation.

But we could not find them. The Presiding Elder had just been there, and he told us that he hunted the place all through, and even searched in the galleries of the church for that revival. We made very earnest inquiry in our turn. The subject seemed to be a distasteful one, but at last a real, old-fashioned Methodist leader — what you call a foggy — told us that only two converts remained as the fruits of the great revival, and one of these was a Millerite.

You will believe that our humble work at home put on a new aspect now. Why, we could number two converts, neither of whom had become Millerites. To be sure, outsiders had never heard of them; but they, in their turn, had been laboring for Christ, and they — the humble two — had gathered families into the fold.

Our revival had not hardened the hearts of the multitude. We did not see crowds of needy sinners on either hand who had tired of a good profession; whose short trip on the 'Celestial Railroad' had terribly lessened the probability that they would ever tread the lowly way to the cross.

Many years have passed since then, and very many similar revivals have been recorded. Careless persons have crowded into the churches, many of them without making a single effort to give up the follies and the fashions of the world. Their consecration to God in baptism, their hearty participation in social gayeties, and their first coming to the table of the Lord, were all crowded into one week. That deep, pungent repentance for sin which needeth not to be repented of, makes no part of their experience.

We talk sometimes bitterly of those who are reluctant to come forward and make a public profession, while uncertain that they have really tasted of the water of life. Let us respect their tender consciences. The Christian's vows

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are very solemn, very fearful even. They cannot possibly be kept by the unconverted heart. It is the lack of a conscience which crowds the church with worldly members. No true shepherd will open the doors of the fold to such sheep. And why they want to get in at all would be a great mystery, did we not know that Satan can thus use them to the greatest advantage for the ruin of souls. They very soon decide the influence of the church that admits them.

Dear brethren, of what possible use are these crowds of worldly professors? They make no sacrifices, they bear no crosses. They are themselves heavy crosses for the faithful few.

They have one merit, albeit an unconscious one. They do not deceive the spectator. The real Christian and the utter worldling form the same estimate of them. Their fruit is not unto holiness, and by their fruits they are judged. And yet it is possible that many of them are self-deceived. Reclining at their ease in what they imagine is the Gospel car, they may suppose themselves going under a full head of steam to the Celestial City. And, saddest of thoughts, there are thousands who, looking on, learn to think lightly of all professions of piety; learn to look carelessly upon the dangers around which the thoughtless professor is so gayly sporting. And, all the time, the precious hours are passing, the golden chance for safety is slipping by. Soon the doom of the priceless spirit must be sealed. For "it is appointed unto men once to die, and after death is the judgment."

THE GRAVE-ANGEL.

In the moonlight on the tomb-stone,
Stands the sculptor's marble dream;
From its face its soul is lifted,
And its wings soul-lifted seem.

On the tomb-stone stands the angel,
And its left hand points below;
To its lips is pressed a finger;
'Tis the Angel Death, I know.

PIATT.

WANTING TO CONFESS.—Not many years ago, as a lady was sitting in the veranda of her Burmese house, a jungle boy came bounding through the opening in the hedge which served as a gateway, and, approaching her, inquired with eagerness, "Does Jesus Christ live here?" He was a boy about twelve years of age, his hair matted with filth and bristling in every direction like the quills of a porcupine, and a dirty cloth of plaided cotton disposed in a most slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the veranda, and crouched at the lady's feet. "What do you want of Jesus Christ?" she asked. "I want to see him: I want to confess to him." "Why, what have you been doing, that you want to confess?" "Does He live here?" he continued, with great emphasis; "I want to know that. Doing? why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say, that He can save us from hell. Does He live here? O tell me where I can find Jesus Christ!" "But He does not save people from hell, if they continue to do wickedly." "I want to stop doing wickedly," said the boy; "but I can't stop; I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?" "Nothing, but to come to Christ, poor boy, like all the rest of us," the lady softly murmured; but she spoke this last in English; so the boy only raised his head with a vacant "Ba-ha-lai?" "You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of despair. "But I am his humble friend and follower," said the lady, at which the face of the little listener brightened, and she continued; "He has commissioned me to teach all those who wish to escape from hell, how to do so." The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, O tell me! Only ask your Master, the Lord Jesus Christ to save me, and I will be your servant for life! Do not be angry! Do not send me away! I want to be saved! Save me from hell!" The next day this little boy was introduced to the little bamboo school-house, in the character of the wild Karen boy; and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation; and every day his feelings enlarged and his face gradually lost its look of indescribable stupidity. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived a while to testify his sincerity, and died in joyful hope. He had "confessed," and had found a deliverer from those sins from which he could not free himself. The lady died also, and she and the wild Karen boy have met in the presence of their common Redeemer.—*The Moravian.*

"THE PRECIOUS BLOOD."—We do not like to call the Rev. Mr. Alger an infidel; but surely it is too much for him to call himself a Christian minister, while sneering at the blood of Christ. The Christian name may be worth something to him; it may be profitable for the life that now is, if not for that which is to come. But would it not, at least, be more creditable to forego bread from the altar than to take it, in the name of Christ, for service rendered in undermining that altar?

"Dripping with the blood of a Nazarene," says Mr. Alger, while sneering at the faith of Christendom. We could easily bear with the tall conceit of an ignorant man who should thus arrogate all good sense to himself, but Mr. Alger knows enough to know that it is not becoming in him to mock at the scholarship, intellectual breadth, and moral worth of those who, in all ages, have represented Christianity and led the civilization of the world.

But let all this go. Let Mr. Alger be a Daniel come to judgment, or a Diogenes moving among his fellows with a self-satisfied sneer. Let it be all right and fit, the privilege of conscious and acknowledged superiority. We will just put him face to face with Christ and the inspired penmen. What do they say? They are his only authority for occupying a pulpit. Did they or did they not intend that we should understand them as teaching an intimate connection between human salvation and "the blood of the Nazarene"? We do not care now to discuss the atonement, nor to present any particular theory of it. We will simply quote some of their words against Mr. Alger's sneer.

Said Christ (Matt. 26: 28), "This is My blood of the New Testament which is shed for many for the remission of sin." Says Paul (Rom. 3: 25), "Whom God hath set forth to be a propitiation through faith in His blood;" and (5: 8, 9), "While we were yet sinners Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him." Again (Col. 1: 14), "In whom we have redemption through His blood, even the forgiveness of sins;" and (verse 20), "Having peace through the blood of the cross, by Him to reconcile all things to Himself." Again (Heb. 9: 13, 14), "If the blood of bulls, &c., sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" And (verse 22), "Almost all things are by the law purged with blood; and without shedding of blood is no remission." (*Vide* Leviticus 17: 11. "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul.") And (25 and 26 verses) "Nor yet that He should offer Himself often, as the High Priest entereth into the holy place every year with the blood of others; . . . but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." And (10: 19), "Having boldness to enter into the holiest by the blood of Jesus."

Peter (1 Pet. 1: 19), appeals to his brethren as those who had been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." John also (1 John 1: 7) says, "The blood of Jesus Christ His Son cleanseth us from all sin." So also (Rev. 1: 5), "Unto Him that loved us and washed us from our sins in His own blood." And again (5: 9), "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."—*Watchman and Reflector.*

THE PRESENT STATE OF WOMAN SUFFRAGE.—In the British Australian colony of Victoria, women universally assumed the right to vote some four years ago, having found that the law had, probably inadvertently, been so framed as to permit them. It works admirably, according to all reports.

In Sweden, chiefly through the exertions of the late Fredrika Bremer, an indirect right of voting was, in 1862, granted to all women, possessing specified property qualifications.

By the Italian Code, a widow, or wife separated from her husband, who pays taxes, is allowed to vote through such child or other relative as she may designate.

In Holland, widows and single women possessed of property, are entitled to vote on all questions of taxation, etc., likely to affect its value.

In 1867, Moravia granted the franchise to all widows who pay taxes.

In many towns of France women possess and exercise the right to vote in municipal affairs; and in one of them it is said that the council was recently composed wholly of women.

In Austria, women can vote as nobles; in their corporate capacity as nuns, and as tax-payers. In some cases, however, they vote by proxy.

In Hungary, up to 1848, widows and single women, who are landed proprietors, possessed the right to vote. They were deprived of it by the revolutionary government, and they are now petitioning in large numbers for the restoration of this right.

In Canada, as in several of our own States, women are allowed to vote for, and serve as school trustees. In Pitcairn's Island,—inhabited by mutineers of the Bounty,—the government, which is based on a written constitution, is shared on equal terms by men and women alike.

In Manchester, England, eight women whose names by accident were left on the registry, voted at the last election. Eight others, freeholders, voted in southeast Lancashire. At Ashford, East Kent, fifteen out of thirty-five, who were registered, recorded their votes. In Finsbury the same number also went to the polls. In Dublin one woman, and at Leicester three women, voted.

Ladies of title formerly occupied seats in the House of Lords, when they were entitled as peers in their own rights, or when their lords were dead, and the heirs were in their nonage. They also held the office of high sheriff (which must be filled by one possessed of an electoral qualification), and other similar dignities. It has also been stated that the late investigations tend to show that the Parliaments were originally founded on the idea of universal suffrage; the manifestation of which was the "showing of hands."

WHITHER ARE YOU GOING?—Three travellers from Frankfort to Bale fell asleep. They had entered a wrong carriage, and were taken away toward Strasburg. They never discovered their error until they reached the bank of the great river, where their tickets were asked for. Their vexation on discovering what their sleep had cost them, suggested a solemn lesson. I thought of another journey—of the thousands who are passing on toward eternity fast asleep; of the speed with which they are hurrying along; of another river; of other sleepers awaking to find that they have been on the wrong way, and that they must face an eternity un-

done. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

I have read a story of a professional fool, one of those men who once formed an appendage to every great house. The king, his master, on investing him with the badges of his office,—the staff and cap and bells,—told him to wear them till he found a greater fool than himself. The king was dying. He sent for the fool, and told him that he was going a journey—a very long journey—and that he would never return. "What provision have you made for your journey?" said the fool. "None," said the dying man. "What!" said the other; "are you going into eternity without making any provision for it?" "Yes," said the king, with a heavy sigh. The fool dropped his staff, cap and bells, and laid them before the king, saying, "I was only to keep them till I had found a fool greater than myself; and I have found him."—*British Messenger.*

DO SOMETHING FOR CHRIST.

BY KATH VAN WIE.

Do something for Christ, He does much for thee:

Go work in His vineyard to-day;
The fields for the harvest already are white,
And time is fast passing away.

Go, seek those who're sitting in dark unbelief,
And tell them salvation is free;
Though they never have heeded the voice of their God,
Perhaps they will listen to thee.

To the weary go whisper those words of thy Lord,
Come to Me, and I'll give to thee rest.

If, trusting in Christ, thou shalt labor for Christ,
Thy labors will surely be blest.

Go visit the sick, the lame, and the blind,
Rejoice thou with those that rejoice;
There is much thou canst do for Christ with thy hands,
But more thou canst do with thy voice.

Do not wait for a chance to do good to appear,
But seek thou for something to do;

And always, in all of thy labors for Christ,
The glory of Christ keep in view.

By and by when thy labors of love shall be o'er,
And the day of thy life fades away,

A glorious dawn shall burst on thy sight,
The dawn of a measureless day.

And when thou hast entered the realms of the blest,
Thou shalt kneel at the Great Shining Throne,

And rivers of joy shall sweep over thy soul
At those words of thy Master, "Well done!"

CHELSEA, MASS.

HOUSE TO HOUSE VISITATION.—A private note, from a town in Eastern Ohio, tells us of the way in which a work of revival commenced. The pastor having, by announcement from the pulpit, secured the attendance at an evening meeting, of a large number of his members, explained to them how, in his judgment, the work of the Lord could be revived in the town and in the church. "Work," remarked he, "will do it—regular, persistent, hard work from every one who holds membership in the society, and who feels that Christ has died for sinners, and is willing to save them." After a twenty minutes' talk, he obtained the pledge of ten men and thirty women to do the work of religious visitation, from house to house, for at least two weeks, beginning on the morrow. The visiting was commenced, as promised; and on the following Sabbath there were forty-five strangers at the eleven o'clock preaching service. By the second Sabbath the congregation had nearly doubled, and on the evening of that day thirteen persons rose in the congregation, asking the prayers of God's people. The following Sabbath there were twenty conversions and accessions, and at this writing the town is in a flame of revival.

God honors those who honor Him. Feeble effort is recompensed by feeble results. Hearty, united, and continued labor He crowns with victory. Convince the world that your profession is a possession as well—a living, impelling heart-power, and you secure attention and consideration for your views.—*Western Christian Advocate.*

PREPARATION FOR PREACHING.—If the clergy would study the Bible with a closer and more penetrating exegesis, and that theological system which has in it most of the solid substance of the Bible with a more patient and scientific spirit; if they would habituate their intellects to long and connected trains of thought, and to a precise use of language; then, under the impulse of even no higher degree of piety than they now possess, greater results would follow their preaching. When the clergy shall pursue theological studies, as Melancthon says he did, for personal spiritual benefit; when theological science shall be wrought into the soul, inducing a theological mood; when thorough learning and diligent self-discipline shall go hand-in-hand with deep love for God and souls; and when the clergy shall dare to speak to the people with extemporaneous boldness out of a full heart, full head, and clear mind, we may expect, under the Divine blessing, to see some of those great movements which characterized the ages of extempore preaching,—the age of the Apostles, the age of the Reformers, the age of John Knox in Scotland, the age of Wesley and Whitefield in England and America.—*Professor Shedd.*

Dr. Muhlenberg, says the *Protestant Churchman*, has handed us the following beautiful Anagram which he made of the word Protestantism:—

PROTESTANTISM, M (UNDI)
PRO TE STANT I (ESUS) S (ALVATOR)

They stand for THREE, JESUS, THOU SAVIOUR OF THE WORLD.

For the Children.

THE DYING CHILD'S APPEAL TO HER DRUNKEN FATHER.

"I AM weary, very weary; come, sit beside my bed, And lay your hand upon me; there — press it on my head. And listen, Father, while I speak, for soon I'm going home; O, I could die so happy, if I thought that you would come. I've heard the preacher tell you, no drunkard enters heaven; Then, Father, give up drinking, and pray to be forgiven. O, Father, will you promise that when I from earth am gone, You'll sign the pledge and keep it, like Uncle John has done? And, Father, pray to Jesus to take all your sins away; O, will you, will you promise this? Dear Father, don't say nay!"

The drunkard bowed his head, and the promise then was given, And his dying child whispered, "I will pray for you in heaven; Yes, there I'll not forget you. O, I hope you'll join me soon; I feel that I am going, but I'm only going home." The child fulfilled her mission and her gentle spirit fled, And that father wept in anguish for his only comfort dead. He signed the pledge, but found it hard his solemn vow to keep, He longed to drown his agony, and sleep the drunkard's sleep. But that gentle voice seemed whispering unceasing in his ear, "I could die happy, Father, if I thought you'd meet me there: Oh, will you pray to Jesus, and seek to be forgiven?"

And his angel child seemed saying, "I'll pray for you in heaven." And soon that prayer was answered, a contrite heart was given; And now he's gone to meet his child, and dwell with her in heaven. S. H.

Mch. Temp. Mag.

"I WANT MOTHER."

An old man lay on a sick bed, struggling with death. Disease had worn out his body and so affected his mind that he was insensible to all things and persons around him. His family and one or two other friends stood by his bedside, for it was evident that he had but a few moments to live. He rolled his head as if in great pain, and made several efforts to speak. At length we could distinguish the words; "Mother! I want mother! Why don't mother come?" His mother had been dead nearly fifty years. He was probably unconscious that he had a wife, or children, and grandchildren around him, or that he was himself anything but a child. When he was really a child, he had his troubles as every child had, and then he would carry his little griefs to his mother for he knew that she would sympathize with him, and her voice would comfort him. He only knew that he was now in trouble, and he thought that if his dear mother would come, she would comfort him.

O that children could now understand what precious things their young affections are! It is sad to see how soon they sometimes part with them, and how easily they are ashamed of them. Boys who like to lay their heads in a mother's lap, to kneel by her side and offer their prayers to God, and to feel as though they could not go to sleep without her coming to their bed and kissing them, and saying a parting "good night," are sometimes ashamed of this simple and sweet attachment. Bad children, are as spoken of in Proverbs xxx. 17, ridicule them for these expressions of artless love, and call them babyish. When they become old enough to go out into the world, evil companions teach them that it is childish and unmanly to follow the counsels they received in childhood, and laugh about "anxious mothers;" and they are too often successful in their mean efforts to wean them from the purest and happiest affection which belongs to this world. Then they part with the best love of earth forever.

Would that our little readers knew with what earnest but vain longings they may look back for these blessed young affections, should they live until youthful hopes have expired, and the cares of life have become oppressive. We could tell them of men of ripe age, strong minds, and who have reached high distinctions in the world, who have had hours when, crushed by troubles, and worn down by sufferings, they have been heard to exclaim, "O that I were a little child again! Then I would carry my sorrows to my mother, sob upon her bosom and she would take me in her arms and comfort me so sweetly."

Children, cherish youthful affections. If you lose them now they can never return to you in their present freshness. Nourish them through life, and there will never be a month, perhaps never a day, but they will help you to bear some trouble, and lighten up some dark hour. And they will help you to understand the still more tender and confiding affection which bring to the redeemed child of God the love and watchful care of his Father in heaven.

THAT OLD CATECHISM.

"Diamond cut diamond."

Some years ago there lived in the quiet town of S—, Conn., which you may as well call *Somewhere*, a parson— of the Congregational Church. Said parson had two bright boys, whom we will call Willie and Freddie. The good mother, like all good housewives, had stored away cakes and cookies, in anticipation of an exchange with some neighboring country parson. The "exchange" arrived and the mother began to spread her sumptuous table. She went to the pantry for the cake and cookies, but, alas! they were "muchly" diminished. Willie was summoned and interrogated about the goodies, but professed utter ignorance.

Freddie was invited to a maternal interview, and after sundry blushings and stammerings, confessed that Willie took them, and he helped in the eating. Poor mother, shocked at the double crime of her eldest hopeful, again sought the presence of Willie, when the following dialogue took place: "Willie, do you not know how wicked it is to do as you have done? Have you forgotten the lessons of the Catechism?" Willie replied, "I have not forgotten the Catechism, and I remember it says 'No mere man since the fall is able to keep all the commandments perfectly, but doth daily break them in thought, word and deed;' and, mother, I have not done worse than that."

I am not informed, but I guess that old Catechism, double edged and "blue" as a razor, was not invited to maternal consultations afterwards. H. B.

ENIGMA NO. 11.

I am composed of 42 letters.

My 31, 15, 25, 22, 12, 40, 16 is an instrument of music.

My 4, 31, 30, 28 is a mount spoken of in the Bible.

My 40, 31, 6, 33 was Jehu's father.

My 1, 31, 35, 22 is a kind of bird.

My 21, 7, 36, 20, 19, 25, 22, 24, 42 is one of the Western States.

My 25, 12, 17, 40, 14, was a wicked city.

My 36, 27, 21, 26, 15, 20 was Joel's brother.

My 18, 35, 29, 5, 37, 15, 36 is an occupation.

My 2, 32, 41, 34 is a number.

My 39, 38, 13, 27, 16 is a man's name.

My 9, 30, 3 is the name of a month.

My 8, 12, 36, 33 is an animal.

My whole is found in the New Testament. M. A. C.

ANSWER TO ENIGMA, NO. 10.

"Rejoice evermore."

2 Thess. v. 16.

FROM HERE AND THERE.

SOLICITUDE FOR THE UNGODLY.—I confess to my shame, that I remember no one sin that my conscience doth so much accuse and judge me for, as for doing so little for the salvation of men's souls, and dealing no more earnestly and fervently with them for their conversion. I confess that when I am alone, and think of the case of poor, ignorant, worldly, unconverted sinners, that live not to God, nor set their hearts on the life to come, my conscience telleth me that I should go to as many of them as I can, and tell them plainly what will become of them if they do not turn to the Lord. And though I have many excuses, yet none of them do satisfy my own conscience, when I consider what heaven and hell are, which will one of them be the end of every man's life.

THE DIGNITY OF THE MINISTRY.—When the celebrated George Herbert informed a court friend of his resolution to enter into holy orders, he endeavored to dissuade him from it, as too much below his birth, and the excellent abilities and endowment of his mind. Herbert replied: "It hath been formerly judged that the domestic servants of the King of Heaven should be the noblest family on earth. And though the iniquities of the late times have made clergymen meanly valued, and the sacred name they bear contemptible, I will labor to make it honorable, by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them, knowing that I can never do too much for Him that hath done so much for me as to make me a Christian. And I will labor to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my beloved Jesus."

EXTERNALS.—Learn to look on the ordinances of God suitably to their nature, spiritually, and inquire after the spiritual effect and working of them on your own consciences. We would willingly have all religion reduced to externals; this is our natural choice. Hence, the natural complacency in Popery, which is all for this service of the flesh and body-services, and to those prescribed by God, will deal so liberally with Him in that kind, as to add more, and frame new devices and rites. What you will in this kind, sprinklings, and washings, and anointings, and incense. But whither tends all this? Is it not a gross mistaking of God, to think Him thus pleased? He calls for that single, humble heart-worship and walking with Him, that purity of spirit and conscience which only He prizes; no outward service being acceptable, but for these, as they tend to this end and do attain it.

FACT.—A gentleman who has just furnished his house, writes to us to say that he finds dumb waiters don't answer. —Punch.

OF COURSE.—Elderly and anxious traveller—"Do you think the 12.50 train will be punctual, sir?" Party addressed—"Well, I really can't say; it will be 10 to 1 if it is." —Judy.

A Hard-shell Baptist preacher took as his text 1 Tim. iii. 16—"And without controversy great is the mystery of godliness." Not observing that the phrase "without controversy" means there "beyond controversy," nor knowing that the literal translation of the original would be "confessedly," he began thus: "You see, my brethren, the advantages of controversy! Without it, the Apostle assures us, that great is the mystery of godliness; but, blessed be God! controversy clears it all up!"

LONG SERMONS.—A lawyer who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, on the observance of which the tolerable existence of society depends. The judge who fills two hours with his "opinion" on the right of a counsel to challenge a witness, grumbles at his minister because he has prolonged

the discussion of fundamental laws of human existence to thirty minutes. The physician who takes ten minutes to prepare the medicine for the headache, is nervously restive if his minister spends twice as many in attempting to relieve a chronic headache. The belle who has spent—how long?—in adjusting the bows of her bonnet, is remorseless in her criticisms on the minister who does not finish his meditations on the character of God in fifteen minutes. The fop who has combed and perfumed and waxed his beard and mustache for an hour, is mortified past endurance if the poor minister is not through his discussion of the immortal life "inside" of twenty minutes.

Correspondence.

NEBRASKA NEWS.

NEBRASKA CITY, Neb., April 12, 1869.

Nebraska, if not the original Garden of Eden, is certainly the fairest resemblance of it it has ever been my fortune to see—a perfect gem of fertility and beauty—every hill-top green with grasses, and every valley filled with springs and streams of purest water—a land destined to flow with milk and honey for generations and ages yet to come.

How and why this beautiful country should lie so long unknown and unappreciated is one of the mysteries of God's providence I cannot explain, unless indeed in His wisdom He reserved it until the less favored States were peopled up, and the Church had gathered strength to go up and possess it in the name of the Master and make it for all coming time the Canaan of Christian promise and hope.

The Church is taking possession here. Though emigration rolls in an awful tide of worldliness and infidelity, yet with vigorous step and strong hand the various denominations of Christian brotherhood, fully alive to the importance of their mission, are marching grandly on to the conquest of these beautiful prairies, and wherever the smoke of the settler's cabin rises, the voice of God's heralds are sounding the tidings of salvation through the "Blood of the Lamb."

In this blessed work of Christian love our own Church, as she ever has, and ever should, leads the van of the host, pushing its outposts to the farthest limits of civilization, pressing upon the latest settler the claims of the Gospel, and everywhere keeping step and time with the wondrously rapid settlement of the public domain.

THE NEBRASKA CONFERENCE.

Had you been present at the last session of our Conference, you would have seen and felt all this. I had heard and read of the Itinerary; I thought I knew something of its labors and trials, but as I saw those members of the Conference coming on horseback with the genuine, old-fashioned saddle-bags strapped to their saddles—some forty, some sixty, some a hundred miles to the seat of the Conference—coming from the North and South and farthest West, even from the "regions beyond," where the trail of the hostile Indian crossed the daily path of the man of God—coming with faces bronzed by exposure, and hardened with toil—telling of nights of wandering in pathless woods, of prairie camp-fires, of cabins and welcomes, of hunger and cold—all this and more than my pen can write—I felt indeed that beside these men I was but a child in experience, and my fifteen years of ministerial life was not worth a word of mention. These men do the work; other men reap the fruit of their labors.

I would like to introduce you to some of these frontier pioneer preachers. I wish your readers could see them—and hear them too.

At the love-feast on Sabbath morning one brother who had travelled on the frontier—one of the picket guards of the Conference—who had several times been run off his circuit by pursuing savages, told us with choking words and flowing tears of the hard dealings of God with him during the past year. At one time he was left entirely destitute—not a dust of meal, not a morsel of meat, and not a cent with which to buy. The time had come to start on his round again, and he felt his heart for once almost failing him. He felt he could not leave his little family thus; but his heroic wife said "Go," "God would provide." "Ah," said she, "God's promise is, 'bread shall be given him, his water shall be sure.'" He started, and almost miraculously God did provide for his loved ones—"the cruse of oil did not fail," and though empty when he left, yet the barrel of meal was full when he returned.

Such are the men and women that represent the Church in this far West to-day, worthy successors in our Apostolic Itinerary. Rude and uncultivated it may be, with less of polish than many others, yet strong to do and ready to suffer, and if need be, die for the Master, with heroism written all over their furrowed cheeks and immortality impressed on their wrinkled brows. Before I saw them, as I used to look upon the long trains of emigrant wagons passing through this city, hurrying out upon these prairies, I sometimes thought, "What will become of all this flock of souls in the wilderness, and what will become of our country with so many uncultured youth growing up without religious training or the blessed ministrations of the Gospel?" But when our Conference met, these fears were all dissipated, these doubts all solved. No man could look upon this frontier Conference without feeling that Church and State alike were safe in their hands. If any set of men on earth were ever raised up and fitted of God for their work, it is a Conference of itinerant outposts, with their backs to the world, and their face to privation, danger, and toil, leaving all for Christ and His cause, burying themselves from all the sweet associations of society for a year at a time, to watch these settlements and win them to the Church. And it matters not

How fast the country settles up, it cannot escape their ready hand, for the itinerant's circuit extends to the last dug-out, no matter how far the distance or difficult the path. With such a set of men to pioneer and lead the host, the Church is prepared and ready to welcome all that come.

THE STATE CAPITAL.

The wonderfully rapid manner with which this new country is being developed is well illustrated in a single instance, viz., that of our new State capital.

Two winters ago the State Legislature resolved to remove the capital from Omaha to some more central locality south of the Platte River, and as no existing point was found in all respects suitable or available, it was decided to select a new site fifty miles back on the unsettled public lands and there build a city, calling it after our martyred President—Lincoln.

Two objects were to be secured by this course. First, the settlement of the surrounding country; and second, the raising of funds without resort to taxation, sufficient to defray the cost of those public buildings required by the State. This last was to be done by the sale of city lots and surrounding lands donated to the State by the General Government. It was a new and curious experiment surrounded with doubts and difficulties; but, as results have happily demonstrated, a most successful one.

The city was laid out and the first lots sold in September, 1867, eighteen months ago. At that time there were but three houses in sight. Now 2,000 people reside within sight of the Capitol windows, most of them within the corporation; many really beautiful residences are erected; large stores, business blocks, hotels and churches which would do honor to any New England town are seen on almost every street, and the prospect is that the next five years will make of Lincoln a city of no mean dimensions and importance. Fifteen hundred lots have been sold and the money raised thereby, about \$100,000, used in the erection of the main portion of the Capitol building, which was so far completed as to allow the Legislature to hold its recent winter session therein. Eighteen hundred more lots, together with 40,000 acres of surrounding lands, are to be sold at auction on the 3d of the coming June, and the proceeds applied as follows: \$16,000 to further work on the Capitol building; \$100,000 for the erection of State University and Agricultural College; \$50,000 for Lunatic Asylum; and the remainder on public grounds, parks, &c. 32,000 acres more are to be thrown upon the market for the purpose of building a Penitentiary, that also to be located at the same place and built as speedily as possible. Five lines of railroad are already pointing towards this virgin city, three of which are confidently expected to roll their cars into it within the next two years at the longest, and possibly before the close of 1869.

It is needless to say that the history of this city, springing up almost in a day into such a permanent growth and importance, is one of the marvels of the age, and it illustrates, in a pertinent manner, the wondrous development of our country. In no other land or age could such a scheme have been made a possibility, much less a grand success. But Lincoln is a success, and as one contingent thereof the whole country, for forty miles around and beyond it, is alive with excitement and settlers are pouring in by the thousands—whole townships springing up in a month and even less time.

What the future will be no one can foresee. But that this country is to teem with its millions of deathless souls at some future time all acknowledge. That this will be in a very few years at most is a universal expectation.

With this prospect before us, the work and responsibility of the Church is almost fearful to contemplate, yet we trust that the Hand that has hidden this land until the fullness of its time will also give strength to the Church for the conflict and toil before her. Pray for us!

Yours,

GEO. S. ALEXANDER.

Our Book Table.

RELIGIOUS.

LIFE OF CHRIST, by Pressensé. Carlton & Lanahan. This book is not an accidental one. Before its appearance, it was said that Pressensé was writing a book in confutation of Réan's "Life of Jesus." Those who were acquainted with his previous works found it hard to believe that his book had so narrow an aim. They were right. This valuable volume is based on full acquaintance with all preceding works on the same theme. Schleiermacher, Strauss, Neander, Lange, Schenkel, and Réan are all remembered; some as aids in the author's task, some that their errors may be refuted. Careful examination satisfies us that Pressensé has the right to affirm that he has overlooked nothing essential to his subject.

Five books make up the volume. The first of these discusses preliminary questions, as "the Possibility of the Supernatural," "the Relation of Christ to the Religions of the Past, Pagan and Jewish," etc. Book Second considers "the Preparation of Jesus for his Work;" Book Third, "the First Period of Christ's Ministry;" Book Fourth details "the Period of Conflict;" and Book Fifth, "the Great Week, Passion, Death, and Victory of Christ."

Under these general heads, we find the usual topics discussed with more than the usual animation and vigor. A luminous arrangement of themes and vivid exposition of facts, an eloquent and vivacious style, and a certain eagerness for truth, are noticeable features of the volume. More than once the author makes us feel the shallowness of the supercilious skepticism of our times; he also shows us how learning and critical sagacity may be combined with fervid piety. Let any person read the chapter on the "Supernatural," and the closing pages of the work, if he would see a fine example of the coolness of scientific processes joined with the sacred tenderness of a humble follower of the Crucified. Without pledging ourselves to all his conclusions, we freely say that no more judi-

cious guide than Pressensé can be found for this class of studies. It is an honor to our Church that its Book Concern should have given this work to the public; and it will be a great advantage to all, if it can be widely circulated, and deeply pondered.

Having said this of Pressensé's work, it remains to speak of the translation. This is far better than most of those which are inflicted on the public. If Guizot understood English style as well as he does French, he would feel his blood curdle at the mere sight of that English version of his "Meditations on the Christian Religion," which he authorizes. If Jules Simon could read and comprehend Coles's version of his "Natural Religion," he would be amazed at some things he is made to say. It is no small praise, then, to say that Miss Harwood, and her helper, Dr. Davies, have given us Pressensé's thoughts in very tolerable English. Further criticism may seem hypercritical. If we venture a suggestion or two, it is because the book, as translated, is well able to bear them. Not having the original at hand, our remarks will be confined to cases that allow no doubt. Strike in at page 202, and look closely. The printer has dropped the "r" from throughout. The translators have left *élite* untranslated, though *élite* is every way its peer. Why "Persian *arvens*" is better than "learned Persians," does not appear. The latter has the clear advantage of being English. On the next page, "he" has slipped out of *where*, thus giving it a true cockney flavor. At the top of page 204, in "their tidings," *their*, like a true coquette, dallies with two different meanings, without giving either a clear preference. A little lower down, we find, "Rachel weeping for her children, and would not be comforted because they were not." It is because they were, and now are not, that the mother weeps. Thus the Evangelist has it, nor does the Prophet dispute him. In one foot-note we have *Cicilia* chiding, at a few lines' distance, the translator's error in *Silicia*. In another, we are told of a remarkable conjunction of planets that took place in the year 748, but whether it is Anno Mundi, Anno Domini, or Ab Urbe Condita, we are left to guess.

We have found all these blemishes in a few pages of one of the best translated chapters of the book. True, none of them is very important; but they are blemishes that might easily have been removed. It is a pity to have our pleasure in such a good translation marred by carelessness. But these are only specks on a plate-glass mirror, easy to be removed, and then you may see in it, not yourself, but Christ.

LITERARY.

THE AMERICAN YEAR-BOOK AND NATIONAL REGISTER, for 1869 (Hartford: O. D. Carr & Co.), fills a vacuum that has long been felt. We have long needed a national almanac. This is its first real attempt. Through 800 pages every important American event of the past year is chronicled. Astronomical, meteorological, scientific, political, religious, biographical, — of census, commerce, education — every department is piled up with facts and statistics. If now the publishers would add a Foreign Year-Book, giving all the world and the rest of mankind, in a parallel volume, the country would be under yet heavier obligations. We trust that the patronage they will receive for this undertaking will insure its perpetuity and the extension of its plan, as above suggested. No library is complete, or even in good working condition, without this Year-Book.

One of our first writers thus speaks of Mrs. Gardner's new story, which we lately noticed: —

"Her 'Rosamond Dayton' has been read in my family, and has afforded us some most delightful bedside evenings. There is real talent in it. The style is viraculous, and good English. Its characters are ably delineated, especially 'Grace,' 'Rose,' 'the old marchioness,' etc. The dramatic movement is excellent, and the plot singularly interesting, and yet simple. The complications of the relations between Grace, the Doctor, and Rose, shows remarkable skill. And then the tone, or temper of the book is so good, so cheerily human, and fearlessly religious. As a fiction of the best New England village life, it could hardly be better."

POETRY.

POEMS BY CHARLES G. HALPINE. Harper Bros. Miles O'Reilly, as Halpine chiefly called himself, is of the rollicking sort of poets — an Irish-English mixture, with little principle and much versatility. He was the son of an English minister of the Irish Church, a graduate of Trinity, and early took to journalism. His first poem was the celebrated "Address to the American Flag," in *The Tribune*. —

"Tear down the flaunting life."

From this, he swung as far to the other side, sold his goods to any journal, and supplied them after their sort. Yet he had some clinkings to his first love, and, as Adjutant to Gen. Hunter, issued the first order of the war for the enrollment of negroes into regiments, for which he was outlawed by the Rebel Government. His poems are a mixture of O'Doherty, Tom Moore, Praed, and Thackeray. Witty and worldly, they flow like the best of spirits. Why does Boston produce no such class of poets? New York seems to be the only American home of this sort of talent. Halleck had it, and Hoffman, and Halpine. Boston wit is more witty than social. Holmes thinks more of his jokes than his fellowship. Not so Halpine. He is the soul of fun. He is the dinner-table poet, gay and gladsome, with enough genius to set the table in a roar, and to outlive the shortness of that applause. These poems are social, patriotic, and witty. His sale of himself to the Anti-negroes mars his volume, and gives a mixed and unworthy fame.

LIFE BELOW (Hurd & Houghton) is the gamut of music applied to verse. Seven stories run up the scale. It is an American poem, in intent and working as strongly earthly as "The Planet" was starchy. Yet it is the more starchy of the two; for it deals in doubts and dreams, the agitations and ambitions of the soul. Very vigorous are its prefatory lines; none the less its general scope and treatment. "Choosing," "Daring," "Doubting," "Learning," "Loving," "Serving," and "Watching," are its ascending notes. If it had been confined to the blank verse of the preface, it would have been a far greater success. Its stanzas and lines, of every measure, seem too fanciful for a strong meaning and strong thinking poem. These are fine lines: —

More than what smiles at home, or bends at church,
Or bows upon the street; beneath things seen,
The unseen, constant, universal cause,
The life, which good men hope shall be eternal,
Expressed in act, forever flexible
To circumstance, is still the love of forms.
As child, it starts to gain its choice; opposed,
Retires; then, planning wiser ways, and

It starts to do, anon shrinks back to think,
Till alternating strife be called to rest
With that Eternal Cause, who thus allowed
Experience to apprehend and aid
The onward course of universal gain."

The man who can write thus, has the stuff in him for a poet of no mean order. We have seen no new man's effort that promises such fruit as this. The book will be read by more and more each coming year. Let him give us blank verse next time — philosophic and religious, upon the highest American life.

MR. PIATT'S WESTERN WINDOWS has the benefit of Mr. Lowell's praise, as had the author of "Life Below" of the *London Opinion*. Each deserves his good words. Piatt is an easy, easy writer, with some fancy, much piquancy, and not a little imagination. His "Western Windows" blaze with the light of a rising, not a setting sun. With the Carey sisters, he claims Ohio as his home, and honors the homestead with some of his best lines. The "Mower" in Ohio, an old man, whets his scythe, and swings it, talking of his three boys in the war, and all killed, though he only knows that two are gone.

"Joseph is yonder with Grant to-day, a thousand miles or near,
And only the bees are abroad at work with me in the clover here.
"Was it a murmur of thunder I heard, that hummed again in the air?
Yet may be the cannon are sounding now their 'Onward to Richmond' there."

"The Pioneer's Chimney," "Riding to Vote," "Fire before Seed," "Fires in Illinois," are signs of the harvest the West will yield us of poetry — a field more fat and fruitful than its fattest and fruit-fullest prairies. Some of the minor poems are very sweet. This, "For a Grave-stone," is as good as Ben Jonson: —

"The marble has no speech but that we give,
And we are dumb, and, speeches, pass away;
The silence in which our affections live
Holds all we need to speak, and cannot say."

These poems merit a long life.

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Little Jack's Four Lessons, Marshall.	Carter & Bros.	Gould & Lincoln.
Smith's Dictionary.	Hurd & Houghton.	"
Teddy's Dream, Leslie.	Carter & Bros.	Gould & Lincoln.
Ragged Dick Series, Alger.	Loring.	"
Christian's Fanny, Foster.	Carlton & Lanahan.	J. P. Magee.
Afrania, Leavitt.	Hurd & Houghton.	"
Glen Elder Books.	Carlton & Lanahan.	J. P. Magee.
General Rules of M. E. Church.	Lee & Shepard.	"
The True Woman, Fulton.	Roberts Bros.	"
Alice in Wonderland.	T. Whittaker.	"
Little Women, Alcott.	J. E. Gould.	"
Woman and Her Accuser, Muhlenberg.	Scribner & Co.	"
Songs of Gladness, Gould.	W. H. Draper.	"
The Phenomena of Heat, Bibbitha Sacer.	Sheldon & Co.	"
Galaxy.	J. Moore & Sons.	"
The Probe, Dr. Parrish.	G. P. Putnam & Son.	A. Williams.
Putnam for May, Onward.	Carlton.	"
Riverside for May, The Radio Proprietors.	Hurd & Houghton.	"
Our School-day Visitor.	Daughaday.	"
Sabbath at Home, Atlantic Monthly.	Am. Tract Society.	"
The North British.	Fields, Osgood & Co.	"
North American Review.	L. Scott & Co.	A. Williams.
The Nursery.	Fields, Osgood & Co.	"
The Home Guardian.	J. L. Sherry.	"
Our Young Folks.	N. E. Moral Ref. Soc.	"
	Fields, Osgood & Co.	"

VERMONT CONFERENCE APPOINTMENTS.

MONTPELIER DISTRICT — A. L. COOPER, P. E.

Montpelier and East Montpelier, to be supplied by S. Holman. Barre, J. A. Sherburn. Williamstown, A. T. Bulard. Northfield, R. Morgan. S. H. Colburn. Ben and Northfield Falls, Joseph Hamilton. Middlesex, to be supplied. Mercey, D. Wills. Waitsfield, to be supplied by F. M. Miller. Warren, to be supplied. Rochester, C. P. Taplin. Pittsfield, F. H. Roberts. Bethel Lympus and Stony Brook, to be supplied by A. B. Hopkins. Bethel, to be supplied. Randolph, J. M. Puffer. South Royalton, G. A. Button. Tunbridge, to be supplied by A. Merrill. Chelsea, J. W. Guernsey. Corinth and Wal's River, to be supplied by T. Trerillian. Topsham and East Corinth, to be supplied by J. H. Hale. Plainfield, E. Copeland. Marshfield and Calais, J. S. Spinney. Worcester, P. H. Carpenter. Cabot, L. Hill. Wright's Mills, Z. A. Wade.

C. W. Wilder, Professor in the Vermont Conference Seminary and Female College, and member of Montpelier Quarterly Conference.

A. Hitchcock, Agent Vermont Conf. Seminary, and member of Northfield Quarterly Conference.

ST. JOHNSBURY DISTRICT — ISRAEL LUCE, P. E.

St. Johnsbury, E. C. Bass. St. Johnsbury Centre, J. W. Bemis. Concord and Waterford, S. B. Currier, one to be supplied by O. D. Clapp. Lyndon, N. P. Granger. Kirby, to be supplied. Sheffield and Wheelock, J. McDonald. East Burke, R. H. Barton. Sutton and Newark, to be supplied by E. W. Culver. Barton, G. H. Bickford. Barton Landing, to be supplied by J. Thurston. Glover, to be supplied. Brownington and E. Charleston, to be supplied. Irasburgh, C. D. Ingraham. Albany, C. Fales. Craftsbury, C. Tabor. Hardwick, D. Lewis. Walden and Noyesville, to be supplied by L. Damon. Danville, P. Merrill. North Danville, to be supplied by R. Priddy. Peacham, J. S. Little. Groton, H. F. Forrest. Newbury, Z. S. Haynes. McIndoe's Falls, to be supplied. Bradford, R. W. Harlow. West Bradford, M. B. Chase. North Thetford and Fairlee, D. Megaw. Lunenburg, R. J. N. Johnson. Victory and Granby, to be supplied. Guildhall, M. Ballard. Bloomfield, to be supplied by J. Evans. Holland and Morgan, G. F. Jenkins. Newport and Derby, H. A. Spencer. Newport Centre, J. W. Spencer. Westfield and Jay, R. Paintin.

SPRINGFIELD DISTRICT — L. C. DICKINSON, P. E.

Springfield, J. C. W. Cox. Proctorsville, F. T. Lovett. Mt. Holly and Cuttingville, J. Enright. Perkinsville, C. Diognan. South Reading and Feelsville, J. L. Smith. Woodstock, A. C. Stevens. Windsor, A. E. Pratt. West Windsor, B. Dearborn. Barnard Centre, E. Folson. East Barnard and Pomfret, H. G. Day. Union Village, C. S. Russell. Thetford Centre, D. A. Mack. Hartland, to be supplied. Norwich and Hartford, to be supplied. Bellows Falls, C. P. Flanders. Athens and Brookline, to be supplied. South Londonderry and Landgrove, W. H. Dean. Bandville, G. Johnson. Weston, to be supplied by J. E. Barrow. Jacksonville, H. Eastman. Sadsaga, to be supplied. Wardboro, G. E. Chapman. Wilmington, N. W. Wilder. Guilford, to be supplied. Putney, A. M. Wheeler. Brattleboro, W. H. Wight.

ST. ALBANS DISTRICT — P. P. RAY, P. E.

St. Albans and St. Albans Bay, W. D. Malcom. Swanton, J. Robinson. Highgate, C. Wedgeworth. Georgia and North Fairlee, to be supplied by M. Adams. Fairfax and Westford, H. Bushnell. Milton, W. H. Hyde. Cambridge and Fletcher, W. B. Howard. Johnson and Waterville, S. L. Eastman. Essex, S. D. Elkins. Underhill and Jericho, to be supplied by J. E. Kimball. Colchester, to be supplied. Waterbury, H. W. Worthen. Waterbury Centre, S. Donaldson. Stowe, J. D. Beeman. Elmore and Wolcott, to be supplied by J. Lawrence. Hyde Park and Morrisville, O. M. Boutwell. Bakersfield, R. Chrystie. Sheldon, to be supplied by D. Austin. Franklin, M. Spencer. Enosburgh, H. T. Jones. Richmond and East Berkshire, to be supplied. Monesey, to be supplied by D. P. Bragg. West Berkshire, to be supplied. Alburgh, W. C. Robinson. Isle La Motte, E. W. Brown. Grand Isle, A. Scribner. North Hero, to be supplied. E. A. Titus transferred to the N. E. Conference and stationed at Concord. H. F. Austin, B. F. Livingston, and H. N. Munger, transferred to Troy Conference. Joshua Gill transferred to the N. E. Conference and stationed at Cochrant.

basis of as pure fancy or hypothesis. Dr. True shows that the Miltonic theology respecting the rebellion and fall of Satan and his host from Heaven is without the least foundation in the Scriptures. The Bible, from its meagre hints, warrants us to infer that he fell from some state of trial, as Adam fell in Eden. He also elucidates the subject of Sin when there was no tempter, and the topics of Depravity, Atonement, and Punishment. On the duration of punishment, the reviewer evinces a liberality bordering on heterodoxy. Nine methods of vindicating the Divine Character in the punishment of the wicked are presented in a summary view. Dr. Whedon disclaims responsibility for the views of the writer, and yet, perhaps wisely, gives a broad pulpit for their utterance. Not the least valuable portion of *The Quarterly* usually is found in Foreign Religious Intelligence, Synopsis of the Quarterlies, and Book Table, in which we find a fraternal notice of *The Universalist Quarterly* as a defender of historical Christianity, an extended analysis of Rev. L. T. Townsend's recent pamphlet, a well deserved commendation of "Winer's Grammar," and a favorable opinion of the late Dr. Noyes' New Testament. He then gives us a view of our icebergs and earthquakes in Alaska, through the spectacles of Mr. Whympier, who thinks Uncle Sam's bargain is not a bad investment, and closes with a thorough lesson to *The Galaxy*, in which he shows Richard Grant White not as *doing*, but as *being done*.

MR. SUMNER ON ENGLAND.

The most important pronouncement against the course of England that has proceeded from Government sources for over fifty years, was made by Mr. Sumner in his speech against the Alabama treaty. As Chairman of the Senate Committee on Foreign Relations, as the chief instrument in obtaining the appointment of Mr. Motley for Minister to Great Britain, as the recognized voice of the President, and especially as substantially confirmed by an almost unanimous Senate, — one only out of fifty-six voting against his argument, — his declarations have a weightier force than they otherwise could give; they are the declaration of the Government and of the people of America. They have startled and will yet more startle the British nation. In spite of certain deprecatory words, they mean repayals or reprisals, confession of your sins and liquidation of your claims, or war.

He first shows the folly of the Seward-Johnson treaty: that it was a convention for settling claims, in which every demand against us, even to the Confederate bonds, could be presented and no confession of ours for their recognition of the rebels was required. He shows how thorough was the complicity of the British Government in this Rebellion, and how great the damage it inflicted. It drove our commerce from the seas and extended the war, cost many lives and many millions. It violated every principle of international usage and law in this act of recognition. Most forcibly are these points put. Thus he states the effect of recognizing their belligerent rights: —

"Unfriendly in the precipitancy with which it was launched, this concession was more unfriendly in substance. It was the first stage in the depredations on our commerce. Had it not been made, no rebel ship could have been built in England. Every step in her building would have been piracy. Nor could any munitions of war have been furnished. The direct consequence of this concession was to place the Rebels on an equality with ourselves in all British markets, whether of ships or munitions of war. As these were open to the national Government, so were they open to the Rebels. The asserted neutrality between the two began by this tremendous concession when rebels, at one stroke, were transformed not only into belligerents but into customers."

After showing that the Alabama was built, coaled, and manned, under the British flag, and its captain complimented with cheers by every British vessel he met, and every British port he entered, and Laird praised in Parliament for building it, he shows even from their own writers, how this course ruined our marine, reducing our foreign shipping 348 vessels in a single year and inflicting on us an actual loss of over \$100,000,000. Well may he add: —

"This is what I have to say for the present on national losses through the destruction of commerce; these are large enough; but there is another chapter, where they are larger far. I refer, of course, to the national losses caused by the prolongation of the war and traceable directly to England. No candid

person, who studies this eventful period, can doubt that the Rebellion was originally encouraged by hope of support from England; that it was strengthened at once by the concession of belligerent rights on the ocean; that it was fed to the end by British supplies; that it was quickened into renewed life with every report from the British pirates, flaming anew with every burning ship; nor can it be doubted that without British intervention the Rebellion would have soon succumbed under the well-directed efforts of the national Government. Not weeks or months, but years were added in this way to our war, so full of the most costly sacrifice. The subsidies which in other times England contributed to Continental wars, were less effective than the aid and comfort which she contributed to the Rebellion. It cannot be said too often that the naval base of the Rebellion was not in America, but in England. Mr. Cobden boldly said in the House of Commons that England made war from her shores on the United States, 'with an amount of damage to that country greater than in many ordinary wars.' According to this testimony, the conduct of England was war; but it must not be forgotten that this war was carried on at our sole cost. The United States paid for a war waged by England upon the national unity.

"The sacrifice of precious life is beyond human compensation; but there may be an approximate estimate of the national loss in money. The Rebellion was suppressed at a cost of more than four thousand million dollars, a considerable portion of which has been already paid, leaving twenty-five hundred millions as a national debt to burden the people. If, through British intervention, the war was doubled in duration, or in any way extended, as cannot be doubted, then is England justly responsible for the additional expenditure to which our country was doomed; and, whatever may be the final settlement of these great accounts, such must be the judgment in any chancery which consults the simple equity of the case.

"This plain statement without one word of exaggeration or aggravation is enough to exhibit the magnitude of the national losses, whether from the destruction of our commerce, or the prolongation of the war. They stand before us mountain-high, with a base broad as the nation, and a mass stupendous as the Rebellion itself. It will be for a wise statesmanship to determine how this fearful accumulation, like Pelion upon Ossa, shall be removed out of sight, so that it shall no longer overshadow the two countries.

"Thus by an analogy of the common law, in the case of a public nuisance, also by the strict rule of the Roman law, which enters so largely into International Law, and even by the rule of the common law, relating to damages, all losses, whether individual or national, are the just subject of claim. It is not I who say this: it is the law. The colossal sum total may be seen, not only in the losses of individuals, but in those national losses caused by the destruction of our commerce and the prolongation of the war, all of which may be traced directly to England.

'Blind ab uno Corpore, et ex una pendebat origine bellum.'

"Three times is this liability fixed; first, by the concession of ocean belligerency, opening to the rebels ship-yards, foundries, and manufactories, and giving to them a flag on the ocean; secondly, by the organization of hostile expeditions, which, by admissions in Parliament, were nothing less than piratical war on the United States with England as the naval base; and, thirdly, by welcome, hospitality, and supplies extended to these pirate ships in ports of the British Empire. Show either of these, and the liability of England is complete. Show the three, and this power is bound by a tripple cord."

After this arraignment comes the question, shall this account be settled and how; and here his own words deserve careful consideration: —

"Shall these claims be liquidated and cancelled promptly, or allowed to slumber until called into activity by some future exigency? There are many among us who, taking counsel of a sense of national wrong, would leave them to rest without settlement, so as to furnish a precedent for retaliation in kind, should England find herself at war. There are many in England who, taking counsel of a perverse political bigotry, have spurned them absolutely; and there are others who, invoking the point of honor, assert that England cannot entertain them without compromising her honor. Thus there is peril from both sides. It is not difficult to imagine one of our countrymen saying with Shakespeare's Jew, 'The villainy you teach me, I will execute; and it shall go hard, but I will better the instruction'; nor is it difficult to imagine an Englishman firm in his conceit, that no apology can be made and nothing paid. I cannot sympathize with either side. Be the claims more or less, they are honestly presented, with the conviction that they are just, and they should be considered candidly, so that they shall no longer lower like a cloud ready to burst upon two nations, which, according to their inclinations, can do each other such infinite injury or such infinite good. I know it is sometimes said that war between us must come sooner or later. I do not believe it. But if it must come, let it be later, and then I am sure it will never come. Meanwhile, good men must unite to make it impossible.

"Again I say, this debate is not of my seeking. It is not tempting, for it compels criticism of a foreign power with which I would have more than peace — more even than concord. But it cannot be avoided. The truth must be told, not in anger, but in sadness. England has done to the United States an injury most difficult to measure. Considering when it was done and in what complicity, it is most unaccountable. At a great epoch of history, not less momentous

than that of the French Revolution or that of the Reformation, when civilization was fighting a last battle with slavery, England gave her name, her influence, her material resources to the wicked cause, and flung a sword into the scale with slavery. Here was a portentous mistake. Strange that the land of Wilberforce, after spending millions for emancipation, — after proclaiming everywhere the truths of liberty and assenting to glorious primacy in the sublime movement for the abolition of slavery, — could do this thing! Like every departure from the rule of justice and good neighborhood, her conduct was in proportion to the scale of operations, affecting the interests of corporations, communities, and the nation itself. And yet, on this day, there is no acknowledgment of this wrong, not a single word of a generous expression would be the beginning of a settlement, and the best assurance of that harmony between great and kindred nations which all must desire."

These words are weighty; they deprecate war, they declare that they do not believe war will come. Yet they assert claims that only war or a threat of war will secure. If one says to another, "I do not wish to go to law with you, but my bill must be settled," the very deprecation of law means it. So will this nation, if it demand a settlement of these claims, be compelled to signify war as an ultimatum. As he significantly says: —

"The unsettled difference which has already so deeply stirred the American people, is destined until finally adjusted to occupy the attention of the civilized world!"

One word of his only needs correction. He deems this course "unaccountable." Here the diplomat appears. It is far from unaccountable. The British policy was as instinctive as ours. It joined with the South to save itself. Aristocracy and democracy were fighting. If we lived they died. They waged this war with us to save themselves. They lost. Their fate is doomed. The British people must become the British rulers. They will gain the power and do justly with the American people, by the surrender of Canada, by the confession of the error of their masters, by amity and oneness with us in constitution and being. That future is sure. If war comes before, it will be one that overthrows the British oligarchy and establishes the British Republic. No war will come. The announcement of our purpose will prevent it. British commerce will risk no such conflict. The claims of America will be accepted when boldly made, and a better feeling in the breast of their rulers ever obtain towards us for the recompense they have thus been compelled to give.

THE SOCIAL UNION had an excellent time at Mr. Smith's rooms, in Bulfinch Street, last week Monday. Ladies were present with the gentlemen. Over a hundred and twenty-five were present. A sumptuous supper was served up. Addresses were made by Messrs. Hull, Twombly, Patten, and Corkhill. A fine poem was read by Mr. J. A. Goodwin. The following resolutions were adopted by the meeting on the statue to Bishop Simpson in the Lincoln Monument.

Whereas, The National Lincoln Monument Association of Washington, D. C., has adopted a colossal bronze statue of Rev. Bishop Simpson as one of the statues of representative men, to be placed upon said monument, therefore,

Resolved, That we, the friends of Bishop Simpson, informally called together, give to this enterprise our most cordial support.

Resolved, That the determination of the Association to make this a grand monument true to history, fully and fairly representing all the instrumentalities employed for the suppression of the great Rebellion, military and naval forces, the Sanitary and Christian Commissions, together with a loyal pulpit, is preeminently proper, and will be endorsed by every truly loyal heart in the land.

Resolved, That in the selection of that eminently patriotic divine, Rev. Bishop Simpson, as one of the two representatives of a loyal pulpit, the committee have honored themselves, and their action will be endorsed by the community.

Resolved, That we will most cheerfully aid the Association in their work by contributions to the "Bishop Simpson Fund" of said monument.

Resolved, That Isaac Rich, Jacob Sleeper, Governor Claflin, and J. H. Roberts, be, and are hereby constituted a committee to take charge of the fund.

THE NATIONAL PEACE JUBILEE.

The preparations for this great musical gathering are being advanced in the most energetic manner, and everything points towards a complete fulfillment of the plans of its projector, Mr. Gilmore. The Coliseum, located upon St. James's Park, at the foot of Boylston Street, is in a forward state, and assurances are given that it will be in readiness early in June. It has already become one of the lions of the town; hundreds of persons visiting it daily to scan its huge proportions. The programme of the Festival must be familiar to our readers. The Jubilee is to last five days. A chorus of twenty thousand children and an orchestra of one thousand players will participate on the first day, and by far the greatest oratorio chorus ever assembled in the world, together with the mammoth orchestra, will take part on the other days. It will be an imposing demonstration in celebration of the blessings of peace; and more than all this it will prove of great and lasting benefit to the cause of religious music. The choruses to be sung by the great oratorio choir, have been selected with good judgment, and comprise some of the grandest sacred musical works ever written — compositions which unite sentiments of the loftiest character, with impressive music. The practice and performance of these pieces of

music must, inevitably, have an ennobling influence upon both singer and listener; and the effect is not to cease with the termination of the Festival, for the singing societies which have sprung up all over the country in consequence of the course adopted by Mr. Tourjee in organizing this immense vocal army, will, in nearly every instance, become permanent institutions, thus effecting much good in purifying and elevating musical taste in their respective neighborhoods. Every patriot and Christian will bid the enterprise God speed.

The corner-stone of the Broadway Church, South Boston, was laid on Thursday last, by Rev. Dr. Thayer. The services were conducted by Rev. Mr. Hanford, the pastor of the church. Rev. Messrs. Alley, Collier, McKeown, McDonald, Osborn, H. W. Warren, and G. Haven participated in the exercises. The historical sketch of Dr. Packard, a member of the Church, was quite interesting. It showed that the first preaching in this ward was by Rev. T. C. Pierce, father of Rev. B. K. Pierce, a youth and a carpenter. In 1811 he came to preach in a little hall to a little handful. His word was then with power. He built a chapel with his own hands, having the advantage of Paul in that his trade had taught him how to erect churches as his tongue had been trained to fill them. A little old sister was the real founder of this church, who was described as being "a little smart woman who wore a Methodist bonnet, and took lots of snuff." She brought Bro. Pierce here and mothered the enterprise. It failed, through the change of views of his successor, Rev. Mr. Wood, who became a Congregationalist, and carried the house built by Methodist hands with him. The successful establishment of the church was not till 1834, when Abel Stevens preached the first sermon to eight souls, — a Noah's ark that survived the flood.

The new church is to be a fine Gothic structure of brick, the largest of our denomination in the city, and costing nearly \$60,000. Our friends in all the city, and all lovers of the best of causes in that section should aid this body of brave men and women in this great enterprise.

In the editorial on *The Quarterly Review* is an approval of Dr. Peck's Octennial World Conference of the M. E. Church, and a quadrennial United States Conference. This is the opinion of the able writer of the review. To it we decidedly object. The Methodist Episcopal Church is one and indivisible now, and, we trust, forever, the world over. Its General Conference should forever and for a long time in its quadrennial sessions, the like unity of nations and of man. The last General Conference took the right step. It should not be reversed. There are in the same connection one or two other phrases to which exception might be taken. We refer to this, because the position of the article in our columns makes us responsible for its sentiments.

In our paper of April 1st we referred briefly to the Mortgage Bonds of the M. E. Church at Omaha which had been advertised in our previous issue by Bro. Ward McLean, of New York.

It appears from his advertisements in this week's paper that they are not yet all sold. We have seen the Church property and know many of the brethren, and we have no hesitation in commending these bonds to such of our readers as may have money to invest.

NOTES.

Montgomery Blair was defeated for the Senate by Bishop Simpson, according to *The Baltimore Methodist*. The country is indebted to the Bishop for many good deeds. It will not reckon this the least.

There is much work yet to be done for the children. The late R. G. Pardee, the well-known Sunday-school worker, said lately that there are at least five millions of children outside of the Sabbath-school — not one-half of the children of our land under religious instruction.

Only one sixth of our membership is engaged in this work. Moral. Give this branch a half a day on which to work, and constrain all the Church to engage in it.

We have had a bit of the plank sent us on which Grant delivered his Inaugural. It can be had on application for a church pulpit, or any other such religious necessity.

CORRECTION. — In the Cuba article last week, the population of that island was given as "11,000,000;" it should have read "1,100,000."

PERSONAL.

Peter Cartwright is getting too feeble for much farther service. He has not lost his power of pungent statement of his convictions. Thus he writes on the value of riches, if rightly used: —

"I have long said that there is wealth and talent in the M. E. Church, if rightly applied, to carry the Gospel to the world. But is there not latterly a great fault and sin lying at our door in building such extravagant, fine, ornamental churches, that cost from fifty to three hundred thousand dollars, when there are so many perishing thousands destitute of any plain, neat church to preach in and save souls? But many will say, 'My money is my own, and I have a right to give it where I please and as I please.' This is not true. God, who gave it to you, requires you to give it where it will do the most good, and be instrumental in saving the greatest number of souls. I am persuaded that there is a growing evil among us in this matter, and it must be checked, or the curse of God will follow. Think of it, pray over it, and God will give us light."

Rev. Heman Bangs retired from active service at the last session of the New York East Conference. He has been in regular work over fifty years. He was never asked but once to pay a debt, and that was for eight cents for something his wife had forgotten to pay for. He was a great fighter of

the abolitionists, and in his closing speech, gave a slap at politics in the pulpit. He has been a very efficient and able minister, a good hater, and a good lover of all he considered right and true.

A correspondent of *The Tribune* lets in some light on the new President of Harvard. He was connected with the College as student, tutor, and Professor fifteen years, failed of election to the Chair of Chemistry on Dr. Hill's accession, because his views as to the popularizing of that department were not approved by the new President, spent two years in Europe, and has since been engaged actively in scientific instruction. He is an enthusiast in these departments, and will put much scholastic force into the College. As to his religious relations, nothing is said of them. They do not seem to be in anybody's mind. It is doubtful if they do in his own. The old and highest idea of a college — a seat of sacred life and nurture, is getting well obliterated at Harvard and Cornell. Mr. Higginson's religious state is being rapidly reached — "no pocket, and nothing to put in it." Some professed churches are arriving at the same Buddhist perfection of negation. Mr. Eliot's personnel is thus described: —

"Mr. Eliot brings unusual qualifications to the work — youth, and strength, executive ability, and capacity for work, a thorough acquaintance with the ground, and an unusual knowledge (as has been said) of other institutions of learning, a clear head and definite convictions, and absolute integrity and single-mindedness in the performance of duty; but yet a conscientious openness of mind, and that readiness to hear and entertain the opinions and arguments of others, without which profitable discussion is impossible. In his intercourse with men he is admirably frank, simple and straightforward, with the manners and breeding of a gentleman and a gentleman's instincts — a little stiff, perhaps, in formal intercourse, though this grows less, it is said, as he grows older; but genial and companionable upon acquaintance, and full of entertaining and instructive talk, a sound counselor and a sympathetic adviser; sagacious in his judgment of men, not too exacting, but holding them only for what they are worth; a good chemist, and well informed, if not learned in other branches of scientific knowledge. But he has generous interests, and a wide range of intellectual sympathies. He is a man, in short, of unusual ability, vigor, and good sense, in the prime of life, and enjoying the best development of his powers."

There is, however, much dispute as to his confirmation. Prof. Agassiz, it is said, is against it. Science hath its wars, no less than theology. Better compromise on Hale, Clarke, or Peabody.

CORRECTION. — Rev. Dr. Wentworth desires us to say, that the fears of our Troy Conference correspondent for the health of Rev. George W. Brown, of State Street, Troy, are groundless. Bro. Brown is a little worn by a severe winter's campaign, but is by no means yet within sight of the retired list. He preached last Sunday, by exchange, in the Pittsfield pulpit, two very excellent sermons, which highly interested and pleased the congregation. He is steadily growing in the affections of his own people, and in the confidence of the Trojan community. He has had a glorious revival this winter; his administration has thus far been a success, and his official board will be unanimous for his return.

Rev. George S. Hare was warmly dismissed from the N. Y. Conference. He was as warmly welcomed to the New England.

Dr. Livingstone is working his way through Africa. He has gone from Cape Town to Zanzibar, half way up the eastern coast. He is striking for Cairo.

Rev. Francis C. West, a former President of the British Wesleyan Conference, died at Liverpool, April 2d, of paralysis. He was much beloved and honored of his brethren.

Rev. Nelson Stutson, of Cambridge, Mass., has had a severe attack of hemorrhage. He lies very low. The prayers of the Church will go up for his restoration.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

VERMONT CONFERENCE.

The 25th session of the Vermont Annual Conference commenced at Waterbury, April 15, 1869. Bishop Thomson presided, and conducted the devotional exercises.

The Secretary of last year, R. Morgan, called the roll and 67 answered to their names. R. Morgan was re-elected Secretary, and J. Gill, H. F. Austin, and J. C. W. Cox as assistants.

A draft was ordered on the chartered fund for thirty dollars. J. P. Magee, Book Agent at Boston, and Prof. C. W. Cushing of Auburn, Mass., were introduced to the Conference.

A. M. Wheeler, Henry Bushnell, R. Christie, D. Megahy, J. D. Beman and R. J. N. Johnson, were continued on trial.

S. L. Eastman, H. A. Spencer, J. Hamilton, Austin Scribner, O. M. Boutwell, M. R. Chase, J. W. Elkins, N. M. Granger, Geo. Johnson and Z. Kingsbury were continued Deacons of the second class. E. Copeland was made effective.

H. Warner received a supernumerary relation without appointment, and D. S. Dexter received the same relation.

Communications were read and referred from the Wesleyan University and the Tract Society of the M. E. Church.

The credentials of Geo. Craven, a local preacher, withdrawn, were presented and placed on file.

The Presiding Elder of Montpelier District, A. L. Cooper, read an interesting report of the work of God on his district, when each preacher on the district was called by name and the question asked, "Is there anything against him?" All the preachers' characters passed.

I. Luce, Presiding Elder of St. Johnsbury District, L. C. Dickinson, Presiding Elder of Springfield District, and P. P. Ray, Presiding Elder of St. Albans District, presented their reports, and the characters of the elders all passed.

T. B. Taylor was located at his own request.

E. A. Titus has been transferred to the New Hampshire Conference and H. K. Cobb to the Wisconsin Conference.

In the afternoon the anniversary of the Sunday-school Union was held. J. W. Bemis in the chair. Prayer was offered by H. A. Spencer, and the children did the singing, led by J. D. Beman. Addresses were made by B. F. Livingston, N. W. Wilder, J. P. Magee and C. W. Cushing. The speeches were very interesting, and the anniversary a success.

In the evening H. A. Spencer preached to a large congregation. C. P. Taplin conducted the preliminary services. Prayer-meetings are held every morning at 8 o'clock.

The interests of the Conference Seminary received the attention they merit, and notwithstanding the discouragements that result from the action of the last General Conference in setting off the Burlington District, the Methodist Church in Vermont seems destined to live and have a glorious future.

Friday, April 16. — Communications from the Church Extension Society were introduced and referred to the committee on that subject.

Rev. R. M. Minard, delegate to this body from the Freewill Baptist Yearly Meeting, and Rev. Chas. Coon, delegate from the Baptist Church, were introduced to the Conference, and made brief remarks.

Z. A. Wade, F. T. Lovett, and C. P. Flanders were called before the Conference and examined by the Bishop. After their examination they were addressed by the Bishop, —

- 1st. Upon the use of stimulants and narcotics.
- 2dly. Pastoral Visiting.
- 3dly. Study, especially of the Bible.
- 4thly. Personal holiness.

P. H. Carpenter was continued on trial. Z. A. Wade was admitted into full connection. F. T. Lovett and C. P. Flanders were admitted, and elected to deacon's orders. Hu Jung Mi, member of our Chinese Mission, was continued on trial.

D. Megahy, having passed a satisfactory examination, was continued. F. M. Miller of Waitsfield, Chester Dingman of Perkinsville, and John Lawrence of Jericho, were elected to local deacon's orders.

Z. Kingsbury, H. P. Cushing, N. W. Scott, A. Hitchcock, J. Chase, J. W. Elkins, J. L. Roberts, and H. Webster, were continued supernumerary without appointments.

Springfield was fixed as the seat of the next Conference.

A. A. Gee, of the Tennessee Conference and Agent of the Freedmen's Aid Society, was introduced to the Conference.

H. P. Cushing, appointed last year to visit Zion's HERALD, made his report, and E. D. Winslow, agent of that paper, was introduced and represented its interests. E. C. Bass, H. T. Jones, E. A. Titus, and H. A. Spencer, were appointed a committee on Zion's HERALD.

A communication from the Boston Theological Seminary was referred to the Committee on Education.

The Bishops were requested to appoint our Conference one week later than this year.

Afternoon. — The anniversary exercises of the New England Education Society were held this afternoon. E. C. Bass presided, and H. F. Forrest led the devotions. The Chairman said the society had existed twelve years, and assisted 105 young men — 6 to 35 yearly. The collections this year are:

Montpelier District,	\$10 15
St. Johnsbury District,	56 58
Springfield District,	27 85
St. Albans District,	43 90

Total, \$288 48

A decrease since last year of over \$20 00.

The audience was then addressed by A. C. Stevens, E. D. Winslow of Boston, and E. W. Parker of India. The speeches of these brethren were interesting and telling.

In the evening the anniversary of the Freedmen's Aid Society was held. P. Merrill presided. J. W. Bemis led in prayer, and Bishop Thomson and Rev. A. A. Gee made addresses.

Saturday. — E. Adams of the N. H. Conference, and G. Haven and L. R. Thayer of the N. E. Conference, were introduced.

H. A. Spencer was excused from serving on the Committee on Zion's HERALD, and C. P. Taplin was appointed in his place.

The annual report of the Book Committee was read and ordered to be filed.

Sylvester Donaldson and W. H. Dean, of the Troy Conference, and J. W. Guernsey of the N. H. Conference, were reported transferred to this Conference.

The Committee on Zion's HERALD reported, and Rev. G. Haven, the Editor, addressed the Conference at length upon the interests of the paper. The stewards made a preliminary report, and it was ordered that none of the funds of the Preacher's Aid Society be paid to effective men. W. J. Kidder was added to the board of stewards.

J. P. Magee represented the interests of the Book Concern, saying that it could furnish better books and cheaper, than any other book establishment.

E. W. Brown and Chester Dingman were admitted on trial.

Thomas Trevillian was elected to local deacon's orders.

A. Newton was located at his own request. S. H. Colburn and D. H. Mack were made effective. W. R. Puffer and A. Honsinger were made supernumerary without appointment.

The Committee on Education made a very interesting report, and Dr. Thayer represented the interests of the New England Educational Society.

The report of the Committee includes the report of the

Seminary Committee. S. F. Chester, Principal of the Seminary, addressed the Conference.

In the afternoon E. W. Parker of India addressed a large audience in relation to the country.

In the evening, the Missionary Anniversary was held, H. P. Cushing presided, and J. Gill offered prayer.

Addresses were made by W. D. Malcom, C. W. Wilder, G. Haven, and E. W. Parker.

Sabbath Services.—The Conference Love-feast at 8-1-2 o'clock was a season of special religious interest and divine power.

L. Hill had the meeting in charge, which was opened with singing the First Hymn, and prayer by R. H. Barton. The reminiscences of the fathers, the experiences of the sons, the thrilling exhortations and soul-stirring songs, made the love-feast a memorable season.

Bishop Thomson preached at the Methodist Church at 10½ o'clock, conducting the introductory services himself, and announced as his text, the 4th verse of the 19th chapter of 1 Kings. His subject was "Elijah the Tishbite praying for death."

At the close of the Bishop's sermon, F. T. Lovett, C. P. Flanders, F. M. Miller, Lawrence, T. Trevillian, and J. C. Dingman were ordained Deacons, A. T. Bullard, Drs. Thayer and Haven, assisting.

Dr. L. R. Thayer, Presiding Elder of Boston District, N. E. Conference, preached in the afternoon at the same place. Text, John xvii. 17-19.

At the Congregational Church, J. W. Guernsey, lately transferred to this Conference from New Hampshire, preached in the morning from Luke xviii. 22. "Yet one thing thou lackest."

In the afternoon, at the same place, Rev. Gilbert Haven, Editor of ZION'S HERALD, preached on the Ascension of Christ. Text, Psalms lxviii. 18, and Heb. ix. 24.

The evening service was at the Methodist Church and consisted of an address by Rev. E. W. Parker, a native of this State, and formerly of our Conference. At the close of his address, Bishop Thomson spoke a few moments. A collection of nearly \$250 was obtained for a college in India.

Monday Morning.—J. C. W. Cox was appointed to preach the next missionary sermon; N. W. Wilder alternate.

H. N. Munger and A. Hitchcock were made effective.

J. B. Whitney, A. Howard, J. W. Spencer, and S. Jackson, were continued supernumerary without appointment.

W. J. Kidder was granted a superannuated relation.

The stewards made their report. It distributes \$665.35 among thirteen widows and three worn-out preachers. A very small compensation indeed for those who have given their all to the Church.

The Committee on Tract Cause made their report.

The Committees on Bible Cause, Temperance, and Memoirs reported.

A Committee, consisting of L. C. Dickinson and A. G. Button, was appointed to confer with the Trustees of Springfield Wesleyan Seminary in regard to an equitable distribution of the property belonging to that institution.

The Committees on Church Extension and Freedmen's Aid Society reported.

The Committee on Lay Delegation reported:—

Resolved, That we will endeavor faithfully to carry out the directions of the General Conference in reference to the voting on lay delegation in the month of June.

The report was adopted.

The Committee to receive benevolent moneys reported as follows:—

For necessitous cases,	\$570 05
Missions,	5,853 49
Church Extension,	225 38
Tract Cause,	173 26
American Bible Society,	497 91
S. S. Union,	196 07
N. E. Education Society,	119 72
Boston Theological Seminary,	131 18
Freedmen's Aid Society,	190 22
Mission House,	22 00
Total,	\$7,479 28

R. H. Barton was elected to preach the Conference sermon; R. Dearborn alternate.

A resolution, pledging support to the new monthly magazine to be published by the Boston Wesleyan Association, was adopted.

The reports of the committees on ZION'S HERALD and statistics were read and disposed of.

That on THE HERALD is as follows: It was adopted.

Your Committee upon ZION'S HERALD present the following resolutions:—

Resolved, That we have the utmost confidence in the management of ZION'S HERALD, and rejoice in its late improvement, and its continued prosperity.

Resolved, That we recommend ZION'S HERALD to the patronage of our people and will encourage its circulation.

Resolved, That we request the Presiding Elders to publish their official notices in ZION'S HERALD.

Resolved, That all other official notices be published in ZION'S HERALD.

R. Morgan introduced a preamble and resolutions looking to the enlargement of the territory of the Conference, which were unanimously adopted.

The following resolution was adopted:

Resolved, That we as a Conference will put forth our best endeavors to furnish students for our Seminary at Montpelier.

The Sunday-school Committee reported.

There were public services in the afternoon, when E. C. Bass preached an excellent sermon from 1 Tim. iii. 16.—"Received up into glory."

In the evening, the Bishop announced the transfer of Geo. E. Chapman from the N. E. Conference to the Vermont Conference.

The call for a State Convention was made to include all members of Conferences and pastors.

The report of the Committee on the appeal of H. Fowler was read. It affirms the judgment of the lower court, involving expulsion.

The Committee on Missions reported.

Resolutions complimentary to the Presiding Bishop, of thanks to the people of Waterbury, and to the railroads, were passed by a rising vote; also to Bro. Worthen and family.

The names of W. D. Malcom, L. C. Dickinson, H. Webster, and S. Holman, were selected from which trustees may be elected for the Vermont Conference Seminary, &c.

J. A. Sherburn, and F. P. Ball were nominated Trustees of the Boston Theological Seminary.

A collection was ordered in all our churches, where it has not already been taken, on the second Sabbath in May, for the new Mission House in New York. The Minutes were read, the Bishop made a few remarks, the appointments were announced, the doxology sung, and the benediction pronounced by the Bishop, when the Conference adjourned sine die.

This was one of the most harmonious and profitable sessions of the Vermont Conference, ever held.

(See appointments on p. 197.)

TROY CONFERENCE.

The twenty-seventh session of the Troy Annual Conference began in West Troy, N. Y., Wednesday morning, April 14, Bishop Kingsley presiding. W. R. Brown was re-elected Secretary, and H. Eaton and G. S. Chadbourne, Assistants.

After the appointment of the usual committees, the lists of the supernumeraries and superannuates were called, and nearly all settled.

The nefarious efforts of the rum-power in this State to weaken the guards against intemperance in the present Excise Law, by the passage of a bill now before the Legislature, gave rise to immediate action by the Committee on Temperance. A report, embracing a manly and earnest protest against the bill, was adopted, and ordered to be presented to the Legislature.

Dr. Harris, Missionary Secretary, addressed the Conference after referring to the efforts to give the people light by placing a copy of *The Missionary Advocate* in every family in our congregations, and the purchase of the new denominational premises in New York, he said, "We must increase our contributions or contract our work." He asked, which of our mission fields would we have abandoned, or the missionary force upon it lessened? To what corps of the missionary army say, *Right about face*? Now in this fiftieth year of the Society, in this hundredth year since the first missionaries came from England to America, shall we beat a retreat?

The session of Thursday morning was one of deep interest. Dr. I. Parks, Presiding Elder of Poultry District, was sick, and unable to be at the Conference. In the midst of the business this morning, a telegram announcing his death was received. He had held his last Quarterly Conference, and within an hour was stricken down with apoplexy. Arrangements were immediately made for attending his funeral, and suitable religious services were held in the Conference room. I should have said, Rev. D. Starks, who retired from the District a year ago, took his place in the business of the Conference.

The final settlement of the status of brethren of failing health often gives rise to most affecting scenes. Such an one occurred to-day, when a brother begged most earnestly to be returned effective, against the very general judgment that he was no longer able for that.

Bro. Gee, representing the Freedmen's Aid Society, addressed the Conference, giving a lucid and most thrilling presentation of the work in which that Society is engaged. When he closed, Chaplain McCabe sang the "Thousand Years."

As usual, we took our statistic reports Thursday afternoon, and then listened to a most interesting address from Bro. Parker, of the India Mission Conference.

Friday.—After the administration of Communion, the third Question was taken up, and the young men eligible to full connection were called forward. Instead of the usual address from the Bishop, several brethren had been designated, who were called upon by the Bishop to address. T. Seymour spoke of the necessity of entire consecration, and the light, and life, and power of full salvation, with great force and unction. B. M. Hall urged that they should enter upon the work with the purpose that the whole life should be given to the ministry. However pleasant the idea of having by and by a home in which to rest from toil, here they should dismiss all such thoughts, and remember they have a home, and in due time shall find a rest, in the city with golden streets, and walls of precious stones and gates of pearl.

J. T. Peck urged the duty of regular habits of study. That while goodness is necessary to the minister, he must be a man of cultivated intellect, and a mind stored with general knowledge.

E. Wentworth said, preaching was too liturgical—thought one sermon on the Sabbath all that would be profitable—spoke with much propriety upon the two modes of prepara-

tion for the pulpit, general and special—favoring the former as best for most cases. Get the mind so full of Gospel truth as to be able to talk appropriately and forcibly to the people. He said a sermon is not an essay, nor an oration. It is *suu genera*—should be so simple as to "give the Lord a chance."

H. L. Starks spoke wisely upon "Pastoral Visiting"—said that social calls and social visiting do not meet the case. Go from house to house, and talk to the people about the way to heaven. "I am not partial," he said, "to getting up an excitement that throws everything into confusion, that takes months or years to be corrected. But I am partial to a deep spiritual feeling pervading all the exercises, public and private, and running through all the year, instead of being confined to a few weeks."

In the afternoon we had a sermon containing many good and strong thoughts. It was followed with a talk about Sabbath-school work, by the Corresponding Secretary of our S. S. Union. This secured the fullest attention of all in the house, and could not but be profitable. If our J. H. Vincent can avoid one thing, expecting too much of both preachers and people, and so adapting his books, etc., etc., only to those who are prepared to appreciate his own advanced notions of the Sabbath-school and its work, he will accomplish immense good, and prove himself in every respect the right man in the right place. At any rate, the Sabbath-school cause is advancing, and to him will be due no small share of the honor that men will receive. Let us pray more, and work more in this department, second to none in the means that are to save our wretched race.

The first business Saturday morning, was the election of Local Preachers to orders. Three were elected to Deacon's orders. Of one it was said his examination was very satisfactory. This is a part of work on which there is very little voting in Conference. It seems generally to be felt that brethren may be quite useful, and yet that usefulness not specially increased by ordination.

The Bishop introduced the case of a young man recommended from a charge in the Erie Conference. He is a Swede, and is wished to take the place of the recently appointed missionary to Scandinavia. He was promptly admitted and elected.

Calling the list of the probationers of the first year, the case of a young man who had become insane, came up for consideration. He was deeply pious, had labored too long, when an attack of typhoid fever was coming upon him, and when he recovered from that sickness of body, was found with unsound mind. It was proposed to drop his name, but on further consideration a Committee was appointed to visit him, and take fraternal interest in his case.

A very good class of young men passed under this question. But it was noteworthy, that in almost every case they were "good on all branches except 'Ruler's Church History.'"

Under the fourth question, there was the case of a young man who found one of his churches where the community was full of that form of Unitarianism known as Christianism. He boldly attacked, notwithstanding the timid counsels of fearful brethren. The consequence was, a sweeping revival, and the necessity of building a new church.

Of another, a wicked man said, "He is the only minister who ever reproved me for swearing."

Another showed his zeal for his Master in taking up a new appointment that required his preaching three sermons on the Sabbath. More such are needed.

The Sabbath has been to your correspondent a rich day. Two most excellent sermons from the Bishop, and one from Dr. Butler, were heard with an interest more than ordinary. They were excellent in their simplicity, and most perfect adaptation to the every-day preaching of any congregation or community in which we are called to labor. Methodist ministers, young or old, could not listen to sermons that would be more directly profitable to them than these. At the same time the people could not but feel the sermons were for them, and not simply for the preachers.

Monday morning was mostly occupied with the examination of effective elders. B. Eaton, Presiding Elder of Burlington District, read a carefully prepared report. He spoke of that part of the work for eight years, separated from us in form but not in heart—of the sadness felt in those years, and the joy produced by the restoration effected a year ago.

Revivals more or less extensive have been on all the Districts. One Presiding Elder spoke of the churches taking a higher type of Christian life—something quite as important as the addition of new converts.

Some few were compelled to retire from the active list. One of these had been forty-two years in the Conference.

Dr. Butler addressed the Conference upon the claims of the Society he represents, and spoke very appropriately upon our duty to Romanists—that by kind and persevering efforts we should seek to bring them to Christ.

This afternoon was given to memorial services for the deceased members. Four have departed; two of them aged superannuates; the others from active usefulness.

Tuesday morning, the examination of elders was finished. Several committees reported, and others did so in the afternoon. We adopted a Temperance Report, taking strong ground for Prohibition, and denouncing the course of politicians in seeking to please the liquor dealers.

Our Missionary collections are over \$17,000, a little in advance of last year, but not quite up to the year before. The Freedmen's Aid and Church Extension collections are not as generally taken as should be.

The next session of the Conference is fixed for Burlington, Vt. II.

MAINE.

CALAIS. — Rev. S. H. Beale writes in telegraphic measure: "Blessed love-feast, two or three up to speak at once; good preaching by the Presiding Elder all day. Seven received into full membership. Holy, gracious influence at the sacrament of the Lord's Supper. Fifteen started for heaven of late. Ten joined the class, — more are coming. Interest increasing. — Extra meetings continued, — Thank God for salvation and joyful hope."

NORTH AUBURN. — Rev. G. W. Ballou writes: "This church has had some fiery trials to pass through in her history, but God has not forsaken her, and more recently she has had some evident prosperity. As the result of hard and earnest labor, and the blessing of God upon that labor, the church has increased her membership nearly threefold, during the three years past. We are suffering considerably at present by removals, but we trust the tide will set this way soon, as the business of the place, shoe manufacturing, is on the increase. We have recently had a revival, and organized a class of nine members in the Plains District, where before Methodism was hardly known."

NEW HAMPSHIRE.

IREMS. — Rev. A. Canoll, lately transferred from the New England to the New Hampshire Conference and stationed at the Main St. Church, Nashua, narrowly escaped instant death on the 1st of April, on the evening train from Worcester to Nashua. He attempted to jump on the train after it had stopped a moment at a station beyond Groton Junction. Miscalculating its speed, he missed the steps, caught the outer railing with his right hand, and swung between the cars. He was rescued by the conductor and others standing near by — the train being checked in its speed.

On the 12th of April Mr. Canoll took a ride in a carriage with one of his brethren to see the city. They met a boy working his way on a velocipede. The horse, a young animal, frightened, suddenly stopped, whirled around, bringing one wheel into a ditch, and tipping the carriage over, throwing its inmates out on the ground, which was fortunately of a sandy nature, and consequently but little injury was done.

This Main Street Church has had a peculiar experience during the last three years past. They have erected a very fine church edifice, under the pastorate of Rev. E. A. Smith, at a cost of some fifty thousand dollars. When the work was fully commenced, at an unexpected moment, one of their first and best men, Bro. Chapman, was suddenly called to his home in heaven. Soon after this event, Bro. Eaton, another pillar in the church, — who had acted with Bro. Chapman in seating the people in the public services for some fifteen years, — was suddenly taken from family, friends, and church, by a railroad accident.

A few weeks since, the pastor of this church was unable, because of sickness, to meet his usual Sabbath pulpit appointments. He expected, however, to be in his pulpit the following Sabbath, and had his sermons partly prepared, lying on his table. But death came early on Friday morning, and Rev. Geo. Bowler went at the Master's call to dwell in the skies, leaving his people afflicted and sad. But what is their loss is his gain.

MASSACHUSETTS.

WESTFIELD. — Rev. John H. Mansfield writes: "The revival goes on gloriously."

"We have had about 125 converted in connection with the labors of our church. Now the two Congregational churches are sharing very richly in this gracious shower."

MISSISSIPPI.

Rev. A. C. McDonald writes from Holly Springs, Miss., to Dr. Kynett, as follows: —

"In all my experience I have never known such deep and wide-spread interest awakened in any community as by the organization of our Church in Choctaw County. Our friends are more than delighted; they are elated. Our enemies are more than discouraged; they are dismayed. Under these circumstances you will pardon my earnestness when I say, that, whether you ever give us anything more or not for Church Extension, we entreat and beg, if need be, that the entire amount of \$500, for which we have asked, should be granted."

"Your proposition to give the whole amount for which we ask as a loan, instead of having part of it as a donation, is accepted. I should be much pleased to have the Choctaw Church among the beneficiaries of the Bedford Street Loan Fund."

"I have only room for a brief statement of the results of the loan made last year to Okolona. Application was made for a loan of \$300, and in three months our house was ready for dedication."

"Now for the moral results. We have a church property at Okolona valued at \$2,000, a membership of 226, a large Sunday-school, and one of the best charges in the Conference. In addition to this, two new circuits have been already formed, in territory to which Okolona is the key, and both manned by ministers raised up in that society, and we will be able, we hope, to form one or two more circuits before the close of the year, and report in all from 600 to 1,000 members of our Church from territory to which that Church has given us access. Hoping that my application for Choctaw Church will be granted,

"I am very truly yours,

A. C. McDONALD."

Let every pastor present such facts as the above to his congregations. The people will respond if they know the facts. Let us have no blanks in our reports for Church Extension this year. The opportunities are such in the West and South as will never occur again. But had we no West and no South, we should still need the Church Extension Society. Let us give now when the need is greatest and sorest. We know of one quarterly meeting this winter held in snow six inches deep. \$500 would build them a church. They only ask a loan. Shall they have it?

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21.

THE ZULUS. — These are among the most interesting of all the African tribes. They inhabit chiefly the eastern coast for 150, or 200 miles, some 800 miles from the Cape of Good Hope. Their language, however, is spoken for a thousand miles.

"They are a brave and independent people, who have never submitted to a conqueror, and never allowed themselves to be enslaved. For some twenty years the American Board have had missionaries among these people. But their very different people to approach with the Gospel. They pride themselves on their independence, and regard themselves and all that pertains to them as quite equal, at least, to anything that others can claim as peculiar. They have, consequently, been very averse to the new religion introduced by the missionaries; and for many years their labors were very unsuccessful and discouraging. But the pride and prejudice of the Zulus have finally yielded to the power of the Gospel, enforced by the pure lives of living Christians; and now the Board have no less than eleven missionary stations and as many Christian churches among these interesting Africans. And what is even more wonderful, they have succeeded in raising up from among the Zulus themselves, a dozen or fifteen young men, qualified and willing to preach the Gospel to their countrymen. And the aged American missionaries who have worn out their lives among this people, now have the satisfaction of looking to this band of young ministers to supply their places when removed by death. Some of these Zulu preachers, the missionaries say, are wonderfully attractive and interesting preachers — better even than the missionaries themselves."

THE ISLES REDEEMED. — For about thirty years missionaries of the London Missionary Society have labored in the Samoan Islands, a group of the South Sea Islands; and now heathenism has been abolished, and the whole nation professes Christianity.

"The whole Bible has been translated into their language, and a third or more of the population can read. There are about 5,000 members of the church, and 4,000 candidates; more than 200 of the male members are preachers of the gospel, and many have gone as missionaries to distant islands. About \$10,000 are annually contributed for the support of native teachers, and about \$5,000 to the London Missionary Society. A well-regulated, self-sustaining native seminary, with nearly a hundred students, annually sends out about thirty candidates for the ministry. Before the gospel was introduced there was no commerce, but they now have an export trade of from \$200,000 to \$250,000 a year."

AUSTRALIA. — The gospel has wrought glorious triumphs in Australia. The English Wesleyan Missionary Society have a strong force there, and their labors are very successful. Some portions of this country have scarcely yet been reached by Christian influences, but the way is preparing to bring every part of it under the saving influences of the gospel.

"The Moravian missionaries have penetrated seven hundred miles into the interior of Australia, among the aborigines. The natives here are a more vigorous race than those found farther south, being tall and very savage. They are said to be fond of human flesh, and often kill their children for the sake of eating them. Their conduct toward the missionaries was at first very friendly. Toward the end of May, however, there was a sudden change in the demeanor of the savages, probably owing to the influence of other tribes. The lives of the brethren were seriously threatened, and the timely arrival of some police soldiers alone saved them from a horrible death."

CHINA. — The following will show the present state of the mission work in China: —

"There have been 31 Protestant Missionary Societies engaged in the work of Christianizing China, who have sent out 338 missionaries. There have been sixteen translations of the Bible into the various languages and dialects; nearly 800 tracts and books have been made and published, and over 200 publications in English, relating to missionary work. There are probably over 3,000 Chinese in good and regular standing in the Christian churches. The work at all the ports, where it has long been established, is rapidly extending in the surrounding country."

PREACHING TO THE GAROS. — A missionary of the Assam mission gives an interesting account in the *Missionary Magazine*, of preaching to the Garos, in a village called Raj Senda: —

"A crowd was waiting to receive us. We found the village clean, the houses, about forty, new and orderly arranged. The largest and best house in the village is a place of Christian worship recently built by themselves, which is every Sabbath crowded with listeners. A house, very clean, was placed at my disposal, so that, although I had a small tent, I never pitched it. As soon as I could, I went to the chapel, which I found crowded with people waiting to hear me the word of God. I spoke to them as simply as possible in Annamese, which was understood by some, the three assistants interpreting the same to the hill people, who understood only the Garo language. It was deeply affecting to me to witness their fixed attention and deep interest as I spoke to them of Christ and His love to poor sinners, and that He died to save even poor Garos. O, it is easy work to preach Christ under such circumstances! It was soon evident that the story of the cross was familiar to them. Obed has made it the burden of his message to his countrymen, and their hearts have begun to melt under its mighty power. At last I put the question, How many of you love this Saviour, and abandoning all your heathen worship and practices, worship Him alone? Twenty-six, all residents of this village, arose. I closely questioned them as to their motives, explained to them what it might cost them to become Christians — ridicule, reproach, opposition, perhaps death. They replied, 'Yes, we have thought this all over; we expect opposition; we have decided. It appears that some of them have had to leave their friends on account of opposition, and have come down from the mountains and joined this Christian village. These all desired to become Christ's disciples and to be baptized. The native assistants, who have for months been watching for their conversion, speak of their changed conduct, particularly in their abandonment of their old rites of worship, and in the disuse of all intoxicating drinks, which has cost some of them a great struggle. They were therefore received as candidates for Christian baptism. It was late before I could retire for a little rest, and then I left them still assembled."

Our Social Meeting.

A "Layman" sends this just appeal on

PAYING OUR MINISTERS.

I want to speak a word through your columns to my brothers and sisters in Christ, upon the subject of paying our ministers. Brethren, I wish you to give this subject a careful examination and see if each one of you can say you have done all that you could to support your minister and the Gospel. Are you paying all that you are able to? Are you paying so

that you feel it? Are you willing to take your minister's place and to take the same amount that he gets, and to take it in the same way?

For example: suppose you are a minister and you are sent to a charge where they are nearly all farmers; that your claim is five hundred a year and can hardly support yourself and family on that. You go to the charge assigned you, a stranger to all; they come out to hear you preach and to criticize, and to see how they like you, for they all want a smart man, one that is good looking, and uses good language. The time passes and you labor hard to interest and please them; some like you well, and some are satisfied. Some begin to pay you, and others do not think of it at all, or if they do, they never say a word about it to either the stewards or the minister, and when reminded that it is time to be paying, they begin to complain of hard times and that they have a hard time to live themselves, and act and talk as though what they pay was giving instead of paying you for your labors: some will bring you some produce of some kind from the farm.

When the price is low, you ask them how much you shall give them credit for and they will not tell you until the end of the year when prices are up, and when they begin to settle up for the year, then they will tell you how much they want, and will charge you as much, if not more, than they can get at the store, and not pay half as much as they ought, even at such prices.

Perhaps, too, they have brought something that they did not need, and was of no use to themselves neither to you, at least you did not want it, but for fear of offending them you took it and allowed them their price, when you ought to have had the money to pay your debts; but they never think of that, and yet they will talk of how much you owe, and wonder why you do not get ahead better, and why you do not dress better. It is generally the case that those who are the best able and should pay the most, pay the least. Some will make you a present, but when the time comes to settle they will recall that into the account. Others do not pay at all. I might go on and enumerate the ways of managing, and when the year ends and you reckon up, you find you have received only about three hundred dollars, not enough to support your family, say nothing of your debts; how do you think you will feel? I think you will say they do not appreciate your labors or that they think too much of the money and property that God has given to use for His cause, and that they must and ought to give an account to Him for the way they use it.

Now, my brother, if you can judge how you would feel in such a case, you may judge something how your minister feels; for what I have said is not a supposition nor a fiction but a reality. I am sorry to say it is too true. Let each of us ask ourselves, Am I guilty of any of these charges, and have I paid as willingly and cheerfully and as much as I ought? and if I pay ten or twenty dollars, will not the Lord return it fourfold? Think how your minister suffers by your neglect, think how anxious he is for your temporal and spiritual welfare, and how hard he works to visit you and to have his sermons new and interesting, and how he is to pay his bills and not get involved and embarrassed, and ruin his good name and spoil his influence as a preacher. Consider for a moment and never forget it, that if you want your minister to have good sermons, to study, and to appear well, you must pay him what you owe. You must not keep him planning how he is to live, and when he eats one meal he does not know where the next is to come from. Remember that God loves the cheerful payer, and if we want a revival of religion and the church to prosper, we must support our minister, and hold him up, cheer him on by our words and deeds, and be careful not to discourage him in any way. I truly believe that God will not bless us as a church or a people until we do our duty in this respect, for I am satisfied that the churches which pay the most for the Gospel enjoy the most religion.

Now, if after considering the matter, you can say you are not guilty, I say, God bless and prosper you.

It is not the five hundred appointments alone that suffer. Those in city pulpits are often more cramped. Let every church and member heed this urgent appeal of one of their own number.

An old subscriber utters a word of mingled wailing and wisdom. It fits well to the previous speech, being somewhat on the other side.

Another Conference year is about to commence, and I wonder if the Methodist church in our place will have a minister sent them this year. Poor souls, they have been hoping against hope until they are almost finished. For three or four years, it has come out in the paper after Conference that they were to be supplied. By and by they receive a letter saying, that there will be a vacation in such a seminary or college or something else, and we have prevailed upon brother Somebody to come to you every Sabbath in consideration of the sum of eight, ten, or more dollars, just as the pressure will bear. They feel bad, they do not like when Sunday comes to see their church closed, and they subsisting upon their neighbors' charity, so they make another effort and send for him to come. So he comes with his head full of theology, looking pale and worn down, as though he had studied himself almost to death in the hope that if he can live to go through a course of study, that he will be qualified to command a large salary and shine in the world. Well, I don't know but this is all right. I believe in folks having some learning, but it does seem to me that if a man is called to preach the gospel, that he ought not to spend four or five years in study while churches are starving and wickedness is running down our streets like a river.

O dear, I do wish that I could hear one more sermon before I die, from a man with his license fresh from the hand of his Maker, without any study, that could preach the plain gospel without any notes but his Bible, and without its being sugar-coated. But there is one thing, praised be God, that is not changed, and that is the blessed Bible, more precious than gold, that tells me the same story that it did almost seventy years ago. It told me then that when our Saviour sent out His disciples to preach that He told them to take neither purse nor scrip, neither shoes, and when they returned He asked if they lacked anything, and they said nothing. Again He says, "Go work in my vineyard, and whatsoever is right I will give you." He don't say I will give you so many dollars and so many cents, whether you work or play, or whether you do your work well or not, but He says "Whatsoever is right I will give you."

At a certain season, there is a man goes around, something like a Government officer sounding the depth of water to see how large a vessel can go up and down; so he goes around sounding the depth of the purses, if they are well filled, and how much they are willing to take out for the minister the coming year, so as to know whether to send a man

with five or one with ten talents, or with one, or not to send any.

As I am old and shall be here but a little longer, I thought that I could not clear my garments unless I told the people what I thought was the greatest hindrance to the prosperity of religion. Perhaps they do not realize that it is so. Although I did hear of one minister, who on being told that he made a great sacrifice to come to them, he smilingly replied, "The Church make a greater to have me come." I put that down in my memory and thanked God and took courage.

A good word is this from Rev. Wm. Lacount on

"NEVERTHELESS."

This word comes to us from above, full of sweet inspiration. It breathes the spirit of Him, who in the garden of measureless sorrow, three times uttered it in prayer. His "nevertheless," speaks of harmony of soul with the Father's love-offering for lost man. It may be far better for the individual Christian to be with Christ in glory, "nevertheless" it is needful that Christians live long and well in this world.

How the soul longs to join the heavenly choir, now singing their new song. No aching heart, no tearful eye, no agony of personal suffering, no more tears falling between the porch and altar. There sorrow and sighing flee away. Blessed are they who are with Christ in glory now.

"Nevertheless" we must rather, if God will, be with those who weep than with the heavenly ones.

Then desire to stay this side of heaven as long as you may be a helper in the work of saving souls. Think of the "nevertheless" of Jesus and Paul.

Were you ever glad for the departure of those best prepared for heaven, and for usefulness here? Will others be glad when you are gone? God has need of us here. The Church has need of us here. Our friends have need of us here. The sinful have need of us here. There is no need of our early presence in heaven. Call the men and women of fervent prayer and mighty faith, to ask the life of those ready to pass on to take a harp and a crown.

Better pray them back to life and duty. Better shout for their presence in line of battle, than to shout for their heavenly discharge.

"An Old Itinerant" has a word on

BEING BORN AGAIN AND KNOWING IT.

The vital import of the religion of Jesus is emblematically represented by the great Master Himself, as being born again. If this figure is a correct one, then the elements of the second birth, which is spiritual, must bear some resemblance to the nature of the first, which is of the flesh or natural. It thus signifies a radical change in the form of existence and ostensibly a new creation, and (as explained by the apostle), is from death in trespasses and sins to a resurrection with Christ, to sit together in heavenly places in Christ Jesus. We feel that old things are passed away and all things have become new. Our relation to God is new. Friends and not enemies, sons and daughters of God and not children of wrath. Our frame and constitution is new. Not burdened with guilt and remorse and tortured with dread of "wrath to come" but filled with righteousness, peace, and joy in the Holy Ghost. Our objects and pursuits are all new, not "What shall we eat and what shall we drink," in pandering to the pampered appetite for the rich viands of the luxurious table, — or "wherewithall shall we be clothed," but what shall I do most effectively to glorify God and enjoy Him forever. If this view of the subject is correct, does it appear probable or scarcely possible, that the true subjects of the second birth should have any more doubts of their regeneration, than men born of the flesh have of their natural generation. And yet is it not a deplorable fact that, in most of the local churches in Christendom, ostensibly comprised of regenerated members, a large proportion do not pretend to know that they are born of the Spirit at all. Some account for this on the ground that they were but partially born. Others, that they have been dwarfed for the want of proper care and skill in nursing. And still others think that their want of light in this matter is the result of mistaking a moral civilization for the religion of Jesus Christ. But whatever may be the cause or causes, the fact is undeniable and lamentable, and might have been avoided; for we must vindicate God's throne from all culpable imputations in this matter. The blame is alone with men, as the legitimate results will be in the final day of retribution.

But glory to Jesus, who is still "the resurrection and the life; and he that believeth in Him, though he were dead, yet shall he live."

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

WORK FOR THE SEASON. — Early peas should be sown before this, but if the work is not already done, attend to the matter at once. It is a good plan to sow a very early variety, then a medium, and then a late variety. In this way, one may have a succession of peas for several weeks. To accomplish this result we have sown already Carter's First Crop, McLean's Advance, and Champion of England, we only raise for our own use.

LETTUCE seed should now be sown in a hot-bed, or in a bed out-of-doors, to be transplanted by and by.

PLOUGHING should be hurried along just as fast as the state of the land will allow. The season will be a short and busy one. If sward land is to be turned over, the work can be done better now than when the weather is warmer and the land drier. Use a good plough that will turn a flat furrow, and go rather deep.

MANURE should be well pulverized, and when it is to be spread over a field it is better to place it in heaps, ready to be spread, just before it is to be ploughed in.

STRAWBERRIES. — Now is the time to prepare the place for the new strawberry bed.

TREES. — In setting trees, which work should be done at once, unless with evergreens, use no manure about the roots that will heat, otherwise the roots will sustain injury. Set

fruit-trees but a very little deeper than they set in the nursery. Dwarf pear-trees should be so set that all the quince stock be below the surface of the ground. The ends of all the large roots should be nicely pared off before setting. If the trees be tall, it is better to head them in some. If large, they should either be staked to prevent the wind from swaying them, or large stones may be placed about the roots of the tree.

GRAFTING. — It is now full time to graft apple and pear trees. The scions should be in good order, and the work skillfully done to insure success. If the stock is large, cleft grafting is the better way.

WALKS AND AVENUES should be brushed up before the owner becomes too busy.

PAINTING. — If your buildings need painting, have the work done soon, or leave it until next fall. The summer is not a good time to do this work.

WALLS AND FENCES. — It will soon be time to turn the cattle out to pasture, and every good farmer will, and every one should see that the fences, whether of stone or wood, are in good repair. Do not tempt the cattle to get out of the pasture, and then blame them for doing so.

HORSES should be well and regularly fed, for they will have much hard work to do from this time on.

PIG-PEN. — When these are cleaned out, put in a good lot of muck or loam, and so throw in some such thing from time to time the year through.

PLANTING POTATOES. — The question is often asked us how many bushels do we plant to an acre? We can remember when eight to twelve bushels were planted. We do in some cases, where the tubers are valuable, make three to four bushels answer for an acre. We cut our potatoes up very fine, each eye by itself, and then use two of the eyes to each hill. We get larger potatoes and enough in a hill, and we have become fully convinced that all the potatoes, over five or six bushels, planted to the acre, are wasted, or worse than wasted. We ask those farmers who have been in the habit of planting large quantities to the acre, to just try the experiment with a less quantity, and note the result.

SHALL WE PLANT FRUIT-TREES? — What better can you do? you have plenty of land, and some of it is well adapted to the cultivation of fruit, and how can it be more profitably employed? It may take a long time, to be sure, to bring an orchard into bearing, but it will last a long time. It is easier to secure a good orchard than to secure a fortune, and it can generally be done in less time, and yet there are those who are not willing to do the former, because it takes so long, but will work a whole life-time to compass the latter. It takes but few years comparatively to bring even standard pear-trees into bearing, but even if it did, somebody must do the work, or the next generation would be without fruit. Now is the time to act. Money invested in an orchard properly cared for, will pay about as well as U. S. Bonds, and the income is about as sure.

If there are those who object because of the expense; let such buy younger trees and secure thereby a greater number.

CORN. — This crop is not a very profitable one to the farmer, when he can raise vegetables for the market. The farmer on the rich prairies of the West, can raise the article very cheaply, and send it a long distance, by rail or otherwise, at large expense, and undersell the Yankee farmer on the hills of New England. Still, many will raise enough of this grain for their own use, and we are glad of it; we like to see fields of corn rich and green in summer, and golden in autumn. There are several varieties of yellow corn. The Dutton has a very large ear, but a rather small kernel. The King Philip is an early variety, as is the little Canada corn. The Porter is another good sort. Be very careful how you arrange the fields, if you plant different varieties, for few things so mix as do the different varieties of corn.

ASPARAGUS. — This is just the time to put in a bed of this most excellent vegetable. No person who has a suitable piece of ground should be without a bed of asparagus. It can be cut from quite early in the season until the green peas come along, and as it comes at a time when there are very few vegetables, it proves very acceptable. Beds made now may be cut from the third year. They last many years if properly made and well cared for. We know of no vegetable with a proper soil and location, that will do better than this.

The Righteous Dead.

Died in Marlborough, Feb. 4, of consumption, Sister MARY E. wife of Wilbur F. Fuller, aged 30 years. Sister Mary has for the past four years been pining away under her disease. Her sufferings have been extreme, yet her faith strong, her hope ardent, her example worthy of imitation. Her language was, "Waiting for the Boatman;" "I long to walk those golden streets." Her last words were, "Blessed Jesus, take me."

BRO. JAMES COCHRAN died in Plymouth, N. H., of fever, Dec. 22, 1868, aged 55 years and 9 months. He was pious, from his youth, and long a member of the M. E. Church. He was a kind friend and a worthy Christian. He joins an only son, but leaves an afflicted widow to mourn, but not without hope.

MRS. ELLEN CHACE, wife of Bro. John H. Chace, died in Warren, R. I., Jan. 17, 1869.

The peaceful death of her eldest son, some twelve years ago, made a deep impression upon the mind of Mrs. Chace, and, it is believed, led her to seek the grace which sustained him, as, in opening manhood, he passed away from earth. She soon after united with the Church, and, during the years since, has manifested earnest devotion to the cause of God. The infant department of the Sunday-school, in which she had charge for several years; the sewing-society, and the social meetings, afforded opportunity for useful-

ness, which she gladly improved; while her multiplied acts of kindness to the needy — known only to herself and those who received them — and her daily life of consistent, active home piety showed that she sought not human praise, but the approval of the Master. During her lingering illness, grace abounded. She gave strong assurances of reliance upon Christ alone, and at the last exclaimed, "All is bright before me."

Died, in Stetson, Me., Mrs. EMILY M. HILL, wife of Ezekiah Hill, aged 64 years and 5 months.

Sister Hill was the daughter of Gen. Benjamin Hill, U. S. Army, and born in Portsmouth, N. H., was converted at the age of 17, and received into the M. E. Church in Newport, Me., by Rev. Peter Burgess, in 1823. Sister Hill's piety was deep and uniform, throughout her entire Christian life. She was, emphatically, a happy Christian, and her constant effort was to make her family and friends happy. None knew her but to love her. Her love for the Church was intense; no one ever loved her more, or was more willing to labor for her prosperity. The ministers of the Gospel were always received at her house with pleasure, and none ever took greater delight in ministering to their wants. She loved them for their works' sake, as she loved the Master. A true friend to the poor, none were ever turned away empty from her door. She had a very strong love for her country, and gave three sons to the Union Army; and, in answer to her fervent prayer of faith, they were all spared to return home at its close — Gen. J. A. Hill losing an arm. Her health had been poor for years; but her departure was sudden, though death found her ready. Walking in the light of God, she triumphed gloriously. To her friend, she said, "Trust in Jesus; be faithful, and meet me in heaven." Her last words, as she stepped over the river, were, "Bless the Lord, O my soul." Thus she passed away to the better land, leaving an affectionate husband and six children, with a large circle of friends, to mourn. But their loss is her eternal gain.

D. P. T.

LIEUT. MAJOR GILES died in Brooklyn, N. Y., Feb. 2, 1869, in the eighth year of her age. She had been a devoted scholar in Sands Street M. E. C. Sabbath-school, and had given her heart to Christ. She endured her painful illness, and passed through death with a fortitude never surpassed. She said to her mother, "God loves me more than you can. He is love. I am going home." She had clear visions of angels just before she was received by them. She was an only child, and was an idol. Her father (a sea-captain) was at Havana. She desired greatly to see him, but was perfectly resigned to God's will.

G. De LA MATTE, Pastor of Sands Street M. E. Church.

Died, of consumption, in Ware, Feb. 2, 1869, Mrs. ANNA WISLOW, aged 51 years, mother of Rev. E. D. Wislow.

Sister Wislow's rare virtues and devoted Christian life endeared her to a large circle of friends, who deeply sympathize with her children in the loss they have sustained. Though an invalid for many years, she was able to perform well her work in life. She gladly exchanged "the cross for the crown."

G. F. E.

Mrs. DAURILLA C. FLATHER, wife of Joseph Flather, daughter of William H. Drake, died suddenly, at her home in Nahant, Feb. 2, aged 27 years.

Sister Flather was converted at 15 years of age, and soon after united with the Christian Church. All who formed her acquaintance witnessed in her life a faithful exhibition of Christian virtue and affection, and an earnest devotion to the work which her Master had given her to do. Although a person of deep feeling, her retiring disposition never allowed her to be very demonstrative; her religious and natural affections found expression in deeds of duty and love, rather than in words. She was suddenly taken, without leaving any words of testimony; yet, as we recall the beautiful life she lived while with us, we regard it as the highest evidence of her safety and peace.

E. R. W.

Mrs. ORLENA NORTON, a member of Bromfield Street Church, fell asleep in Jesus, Feb. 8, 1869. It could be said of her that she was one of those that went up out of great tribulation, and had washed her robe and made it white in the blood of the Lamb.

C.

Died in peace, in Melrose, Feb. 9, PRINCE SPRAGUE, aged 92 years.

Father Sprague was converted when 23 years of age. About six years after his conversion, he was one of a few men who desired and executed a plan to establish a Methodist meeting in this place, then North Melrose. Subsequently he was one of the founders of the Church. During all of his active years he was one of the most faithful friends of the Church. In spiritual and financial interests, he was among the most active. He retained his mental powers unimpaired to the last; and, as he was well versed in the Scriptures, and thoroughly indoctrinated as a Methodist, it was not surprising that, in his last days, extol the Bible and practical piety. The text employed, as suggestive of appropriate thought for a funeral discourse, was the words of Paul, "I have fought a good fight; I have finished my course; I have kept the faith." Of him, it may properly be said, "Servant of God, well done."

F. K. STRATTON.

In Winchendon, Feb. 11, JOANNA FLINT, wife of David Flint, aged 63 years. For many years she had been a worthy member of the M. E. Church. Her last sickness was short; but when the summons came, she was ready. Trusting in Jesus, peacefully and triumphantly she passed away, to be "forever with the Lord."

WM. PETERSON.

CHARLES HANCOCK died suddenly in Mechanic Falls, Feb. 10, 1869, in the 54th year of his age. He embraced religion under the successful labors of Ezekiel Martin, of the Maine Conference. During his Christian journey, he manifested to the Church and the world that his was not only the eloquence of speech, but more — the eloquence of a life of devoted piety. He was a model church officer — wise in counsel, and constant in his love to the Church. His doors were ever open to the itinerant minister, and his kindness and hospitality will ever be gratefully remembered by many of the ministers in the Maine Conference. His suffering was severe, but he rejoiced in it as being the will of the Lord; and in much Christian patience and resignation, waited until the ministering angel came to bear his spirit away to realms of everlasting blessedness. Some of his last words were, "Blessed Jesus."

JOHN GIBSON.

Died, in Topsfield, Mass., Feb. 22, 1869, PACTOR PERKINS, Jr., aged 19 years, 10 months. In the blush of early manhood, suddenly, yet without fear, and with holy calm, he passed the river.

Bro. Perkins was thoroughly converted in the revival in Topsfield, a year ago, and his whole nature, his tastes, feelings, desires, and modes of thought were all laid at the feet of Jesus. His spiritual life's power is not measured by the days he lived after his own conversion, they being few; but his prayers and influence were blessed of God in the conversion of a parent, and his consistency strengthened many a soul. The evening before he was taken sick he was in his customary place in his loved class-meeting, and bore a cheerful testimony to his faith in Jesus.

W. B. BAILES.

Topsfield, March 20.

Mrs. ETNA B. LEIGHTON, wife of Jotham Leighton, and daughter of Henry and Leah Allen, of Centerville, died in Columbia, Me., Feb. 17, aged 22 years.

Sister Leighton was led to love the Saviour in the days of her youth, when she first learned of His great love to her from the lips of Bro. Edward Brackett. From that time, she has ever felt an interest in religion. But not by her words alone, for her daily life continued to speak for Christ, even when her tongue was silent. To the Church she gave promise of good use, and we feel assured that her life was a crown-bearer above. The mildness of her disposition endeared her, not only to the Church, of which she was a member, but she shared largely in the regards of all who knew her.

GEO. H. LAMSON.

Columbia, Feb. 22.

Mrs. BETSEY RICH, wife of Bro. Zephaniah Rich, died in South Truro, Mass., Feb. 23, aged 68 years and 6 months.

Sister Rich was a devoted Christian. She was converted when 16 years of age, and had been a member of this Church for more than fifty years. As she passed over the river, her soul was filled with peace and joy, and full confidence is felt in this community that Aunt Betsey (as she was familiarly called) has gone to heaven.

B. L. SAYES.

South Truro, Feb. 25.

ORANGE BARDWELL died in New Haven, Ct., Feb. 25, 1869, aged 58 years. Bro. Bardwell was born in Whately, Mass., and, at the age of 16, was made a subject of converting grace. Together with his younger brother William (afterwards a member of the N. E. Conference), he united with the M. E. Church at Williamsburg, Mass. On the 1st of December, 1837, he was united in marriage to Amanda Lewis, of Middletown, Ct. In 1847, they removed to New Haven, Ct., where they joined St. John Street M. E. Church. Soon after, Bro. B. was elected Superintendent of the Sunday-school, and in this, and other official stations, faithfully served the Church till the spring of 1856. He then joined the New Haven Colony, emigrating to Kansas, and settled at Zeandale. As zealous in his love for Methodist preachers, and a little class, of which he was leader, gathered weekly at his home. His wife and daughter returned to New Haven in the time of the great famine, and in October, 1858, Bro. B. followed them, intending to return; but the Managers of the New Haven Orphan Asylum desiring to retain Bro. B. from her position as mistress, engaged him to remain as steward. In June, 1858, the West Chapel Street Church was organized, and Bro. B. at once identified himself with the new enterprise, serving the Church faithfully as class-leader and trustee up to the time of his death. He had been a regular subscriber to Zion's Herald from his youth, and for more than forty years daily thanked God that he ever found the people called Methodists. Death came suddenly, but he was ready, and cheerfully and triumphantly went home.

J. O. MURSON.

The Secular World.

WASHINGTON LETTER.

April 22, 1899.

GOV. SPRAGUE'S CAMPAIGN.

It is a difficult thing to appreciate justly the motives and purposes of Gov. Sprague, in the rather sensational course, as it seems, he has pursued of late. But to a disinterested observer, such as your correspondent hopes he may be considered, the Rhode Island Senator appears to have displayed a considerable amount of genuine pluck, whatever may be said as to his discretion. Nor can it be denied successfully that he is calling the country's attention to remarkable and dangerous tendencies of our times, financially considered, whatever may be said as to the remedy the Senator suggests. Though later in the campaign the controversy assumes somewhat of a personal form, it must be borne in mind that Gov. Sprague's first two speeches were directed against what he claimed were evils of fearful magnitude in our financial legislation and situation. It was the reception these speeches met, both in the Senate and his own State, that led Sprague to make the curious assaults on local notabilities that he has done.

In truth, stripped of its verbiage and vagueness, Gov. Sprague's theme seems to be this: The productive wealth of the country is by no means increasing at the rate supposed. The financial legislation of the nation; the banking system; the hoarding of money in the Treasury, and consequent loss of interest and contraction of currency, &c.—has resulted in the control of all industrial interests, and of all capital used and needed in productive enterprises, by the very small class of financiers who are engaged in banking, brokerage, and other merely speculative business enterprises. Hence, the New York and Boston bankers and brokers have control of the nation's available wealth, and they charge whatever suits their cupidity for its use. In brief, the case may be stated thus: Productive enterprises return an average of three and a half per cent per annum, while speculative business (the loaning of money, &c.) returns not less than ten to twelve per cent. Industry and commerce pays the difference, so the "rich grow richer and the poor poorer." Senator Sprague, in this struggle, represents the productive capital of the land, engaged in industrial efforts, against that mobilized merely for speculation, banking, and usury.

In making such a fight, he has undoubtedly run counter to the corruption which has gathered in and about the capital, and which, no one can doubt who has been a close observer here, finds one of its strongholds in the Senate chamber. It is the smallest body, and therefore the easiest managed. Banks and railroads, with the thousand schemes which cluster about such enterprises—nearly all of which seek to draw sustaining life from the national purse—find a sufficient number of interested Senators to exercise too potent an influence on the action of Congress. Analyze Senator Sprague's efforts, and put his motives on a merely selfish and personal basis, and it will be found that he has touched upon facts that command attention when stated.

The next great danger to Republican institutions in this country arises from the mobilization in a comparatively few hands, of its capitalized wealth. Senator Sprague's denunciation of speculative wealth and its masterful influence, is of great value, if only from the fact that he may truly be considered to represent capital that diffuses itself normally by reason of being employed in productive enterprises. To illustrate,—the firm of A. & W. Sprague are considered to be worth nearly thirty millions of dollars, yet it is said that their paper is discounted at nine per cent. This is not deemed an evidence of their being "too extended" or insecure, but because the smaller borrowers cannot, owing to the control held over the market by mere moneyed men, obtain the wherewithal to carry forward their business without the payment of even heavier rates of interest. Hence only those whose assets and enterprises are of the magnitude of the Spragues can carry on industrial and business enterprises with any chance of success. The house of "Brown & Ives" Capulets to the Sprague-Montagues, is worth more, but it does not put its money into manufacturing, &c., as the Spragues do, but in land that promises good returns without further outlay, rising in value by virtue of other people's toil; or in loans on safe collaterals at eight per cent and more. "Brown & Ives" lend, not borrow; the Spragues do the latter, and little of the former, except in the shape of returns from their great and busy industrial hives, made in the way of employment, &c., to thousands of persons.

Here is the starting for all the efforts of the Rhode Island Senator.

Gov. Sprague is a curious looking person. Few would for a moment regard him as one likely to voluntarily enter into such fight, yet a close examination discloses, to a disciple of Lavater, reserved force, and a quiet subtlety of intellect which is very impressive. Gov. Sprague is evidently very much in earnest, yet by no means enough of a fanatic to lose the business shrewdness and even closeness, with regard to money matters, which all who have had anything to do with him know he possesses.

As a speaker, Sprague has no sustained power, yet he shows enough fire and spirit at times to give one the hope that he will yet be less painful to listen to. A good tough stumping tour would help him much, especially if he was resisted handsomely, both as speaker and thinker.

It is supposed that the Private Secretary of the Chief Justice, a Mr. Schuckey, is the hand employed to fashion the speeches of Sprague, and it is well known also that "Pet" Haldstead, of New Jersey—a gentleman somewhat famous for his powerful and damaging criticisms of McClellan in the earliest hours of his brilliant failures—is acting as mentor to the Senator. The Chief Justice is supposed to be in sympathy with his son-in-law, but on the whole I am inclined to doubt that he would not object to reaping any favorable results of any disintegration that may follow Sprague's efforts, none who know Chase would for a moment doubt. Of course it is supposed that both Chief Justice and Senator are striving to take the leadership of the next great party movement, of which that now known as the Labor Reform Party is the fruitful germ. Let me mention, en passant, that both Senator and Chief Justice have long since manifested great interest in the practical results and workings of the cooperative movement. Senator Sprague told your correspondent, less than a year ago, that he seriously entertained the idea of converting some one or more of his great manufacturing plants into an industrial partnership, on the successful model of the Briggs Colliery and others in England. But I must close on Sprague, by saying that it is a very interesting fight as it stands, let who will win. The debate in the Senate to-day was very entertaining, to say the least. Burnside was eulogized so elaborately that it was said by some that he was to be pitied, and by others it was characterized as his funeral services. On the whole, Sprague comes out more evenly than was expected.

KOSMOS.

REVIEW OF THE WEEK.

The extraordinary session of the Senate of the Forty-first Congress was adjourned, sine die, on the 23d.

In the State Senate, on the 23d, the liquor bill was considered, and amended by a provision exempting lager beer, under the same conditions as cider.

Robert Johnson, son of the ex-President, is dead.

A railroad accident occurred on the Long Island Railroad, near Jamaica, on the 23d, killing six persons, and wounding 15.

The passengers seized on board the American brig *Lizae* Major, by a Spanish man-of-war, have been surrendered to the United States Consul at Remedios.

There have been great freshets in various parts of the country, occasioned by the sudden melting of the snow, and the breaking up of the rivers. A large number of mills, and other buildings on the banks of the Black River have been swept away, and at Brownsville and Dexter very heavy losses are reported. The Hudson and Connecticut Rivers have also been inundating the regions through which they flow. In Canada the loss of life, as well as property, from this cause, has been very severe.

Advices from San Domingo to the 10th of April state that a new revolution, headed by ex-President Cabral, had broken out in the interior.

Acknowledgments.

Rev. J. C. Allen and family return their grateful acknowledgments for gifts on "Christmas Trees, Surprises, and Donations," in cash and valuables, during three years' labor with the Society at Chilmark.

Business Letters received to April 24.

M. M. Bred, S. H. Beale, A. L. Burley, C. H. Boynton, K. Bryant, W. E. Bennett, James Bred, S. A. Brown, J. H. Beale.

Wm. C. Chapman, J. I. Cummings, R. J. Clifford, E. A. Cough, Charles A. Cussy, J. J. Carey.

Rev. J. H. Durgin, E. Davis, C. E. Davidson, G. W. B. McDonald.

Mrs. H. E. Emery, B. D. Eastman.

Rev. F. P. Hamblett, E. L. Hyde, L. E. Hamilton, C. H. Hatfield.

J. D. King.

D. P. Leavitt, Sam'l Longfellow.

J. W. McIntire, L. M. Markham, J. H. Mansfield, D. Mayhew.

A. Osborn.

Charles A. Plummer, J. H. Pillsbury.

Rev. Daniel Richards, F. Ryder, O. Rice, R. A. Ricker, Myrick Sawyer.

H. B. Traflet, T. S. Thomas, D. M. True, 2.

Geo. Whittier, Jas. H. White, C. N. Webster, S. J. Wetherbee, A. H. Witham.

Commercial.

Monday, April 26.

Money.—Monetary affairs are working along more smoothly, with a consequent weakening in extreme rates. The banks are charging 7 to 7½ per cent. to their customers,

and some of them are again getting into condition to purchase more or less outside paper, of which there is a good supply, ranging from 8 to 10 per cent, and even higher. Foreign exchange is quiet but firm. Government securities have been a little irregular, the latest quotations are:—

U's	5-20's	10-40's
'81	'82	'83
117	120	116
116	118	115
115	115	115
104		

GENERAL BUSINESS.—Anthracite coal retails at \$7.50 per ton. Cotton has been very dull through the week, but the prices have not materially varied; the lower grades have declined ½ c. per lb. In Fish, the market for mackerel is active, codfish firm, pickled herring dull. The demand for all grades of flour has been light, and prices have ruled in favor of buyers. Supers are full 25 c. lower, and on all grades holders are willing to make concessions in order to effect sales; family St. Louis brands, \$9.13. Corn closed dull, with a decline of 3½ c. per bush. Oats quiet. Butter is dull, and the prices tend downward; new, 20¢. The demand for cheese continues steady from the jobbers. Eggs 25 a. per doz. Potatoes 75 c. per bushel.

FRESH MEATS.—Beef is dull, and only the best quarters sell at our outside prices. Veal is plenty, although an occasional sale is made of a choice Worcester county calf at 17 c.; there are but few that will bring above 16 c., while very good Eastern Veal sells at 12½ to 14 cents. We quote Veal, choice at 12½ to 16 c. per lb.; common do. 5½ to 6. Brighton Beef 10½ to 11 c. per lb. for fore quarters, and 16½ to 18 c. per lb. for hind quarters. Brighton Mutton 6½ to 12 cents.

DR. SETH ARNOLD'S BALSAM contains the choicest medicines that are found so efficacious in treating Bowel Complaints. It has also very important properties by which the patient is relieved of the fever usually accompanying serious disturbance of the system.

Marriages.

In Boston, April 22, by Rev. George Whitaker, Joseph W. Goodnow, of West Roxbury, to Miss Helen M. Colman, of Boston.

In East Boston, April 21, by Rev. L. J. Hall, Charles T. Fawcett to Miss Caroline D. Sanborn, both of this city.

In the Meridian Street Church, April 22, by Rev. W. C. High, assisted by Rev. W. R. Clark, Rev. William A. Notgate, of the New England Conference, to Miss Helen L. Pierce, of Boston.

In Swampscott, Mass., April 8, by Rev. T. J. Abbott, assisted by Rev. J. Thompson, Francis C. Thine to Miss Mary S. Marshall, both of Swampscott; April 18, John S. Delano to Miss Maria B. Gilberts, both of Swampscott.

In Rockport, April 18, by Rev. J. A. Ames, Franklin N. Burstead to Miss Mary McEllen, both of Gloucester.

In West Wareham, April 15, by Rev. Geo. Peirson, at the residence of the bride's parents, Isaac F. Barrows to Miss Sarah L. Howard, both of West Wareham.

In Winchendon, April 15, by Rev. I. S. Cushman, H. W. Divoll to Miss Hannah Shaw; April 17, Charles F. Ryan to Emeline Wakefield, all of Winchendon.

In Norwich, Ct., April 9, by Rev. H. Forbush, Rev. Anthony Palmer, of the Providence Annual Conference, to Mrs. Fannie Buell, of Preston, Ct.

In Norwich, Ct., April 17, by Rev. Robert Clark, Bernard Fowler, of Trenton, N. J., to Miss Ellen Deament, of Norwich, Ct.

In Shapleigh, Me., March 7, by Rev. E. H. McKenny, William E. Pillsbury to Miss Angie B. Brown, both of S. In Acton, Me., April 3, by Rev. E. H. McKenny, Mark W. Thine to Miss Helen A. Parsons, both of Shapleigh.

In Farmington, Me., March 17, by Rev. A. R. Sylvester, Augustus H. Swift, of Industry, to Miss Abbie M. Jones, of Farmington.

Deaths.

Died in Appleton, Wis., on the 10th inst., Hattie, daughter of Rev. G. M. Steele, aged 8 years and 6 months. She was a very brilliant child, and will be greatly lamented by her bereaved parents. May the Comforter be their consoler.

Church Register.

HERALD CALENDAR.
Rockland District Ministerial Association, North Vassalboro', June 22.
New London Dist. Minist. Association (date not given—see HERALD, March 11.)
Providence Dist. Minist. Association, Warren, in May or June.

CONFERENCE CALENDAR.
Maine, Sacarappa, May 5, Bishop Clark.
East Maine, Bangor, May 20, Bishop Clark.

POST-OFFICE ADDRESSES.
Rev. Robert Clark, Norwich Town, Ct.
Rev. L. Howard, Conventocoville, N. H.
Rev. James A. Dean, Westville, Ct.
Rev. F. Ryder, New Bedford, Mass.
Rev. James Dixon, West Wareham, Mass.
Rev. Alfred Noon, South Hadley, Mass.
Rev. Wm. P. Blackmer, South Gardner, Mass.
Rev. M. J. Talbot, 77 Dover Street, Boston.

QUARTERLY MEETINGS.
DOVER DISTRICT—FIRST QUARTER.
April—Haverhill, 24, 25.
May—Salem, 1, 2, 3; Falmouth Street, 2, p. m.; 3; Methuen, 4; Lawrence, Garden Street, 5; N. Salem, 6; Londonderry, 7, 9, p. m.; Derry, 8, 9, a. m.; S. Newmarket (O. H. Call), 15, 16; Newmarket, 16, a. m.; 17; Dover, 16, p. m.; 18; Great Falls, High Street, 22, 23, a. m.; Great Falls, Main Street 23, p. m.; Rochester, 24; Auburn, 29, 30, a. m.; Candia, 30, p. m.

June—Epping, 5, 6; Portsmouth (H. L. Kelsey), 6, 11; Hampton, 12, 13, a. m.; Greenland, 13, p. m.; Seabrook, 19, 20, a. m.; Amesbury, 29, p. m.; S. Salisbury, 21; Kingston, 25, 27, a. m.; Exeter, 27, p. m.; S. Newmarket, N. H., April 16, 1899. J. PIER.

SPRINGFIELD DISTRICT—FIRST QUARTER (Vt. Conference).
April—Brattleboro', 2.
May—Proctorville, 1, 2; Perkinsville, 8, 9; Windsor and Acushnetville, 15, 16; Union Village and Thetford Centre, 22, 23; Barnard Centre, 29, 30.
June—South Reading (a. m.), West Windsor (p. m.), 6; Wardboro', 12, 13; Wilmington, 19, 20; Athens (a. m.), Bellows Falls (p. m.), 27.

July—Weston Quarterly Conference, 3; South Londonderry (a. m.), Bondville, (p. m.), 4; Putney (W. H. Wright), 4; Mt. Holly, 10, 11; Pomfret (a. m.), Woodstock (p. m.), 17, 18; Springfield, 24, 25.

Let all the preachers see that the election on "Lay Delegation" is held in the month of June, agreeable to plan (See Discipline, page 332.)
Bellows Falls, April 24. L. C. DICKINSON, P. E.

CONCORD DISTRICT—FIRST QUARTER.

April—17, 18, Concord; 24, 25, Manchester, and Manchester First Church.

May—1, 2, Fisherville; 8, 9, Chichester and Loudon; 15, 16, Bristol and Hill; 15, 1 p. m., East Sanbornton; 22, 23, Suncook and Bow; 24, Laconia; 29, 30, Piermont and Haverhill; 31, Swiftwater.

June—4, East Haverhill; 5, 6, Rumney and Plymouth; 11, Warren; 12, 13, Lyman and Landaff; 14, Lebanon, 1 p. m.; 14, Littleton, evening; 15, North Haverhill; 19, 20, Sanbornton Bridge; 19, 20, Gilmanston (S. G. Kellogg); 26, 27, Sandwich and Moultonboro'.

July—2, South Tamworth; 3, 4, Ossipee; 10, 11, Cottonboro'.

L. D. BARROWS.

NEW BEDFORD DISTRICT—FIRST QUARTER.

April—East Weymouth, 27, 28; Hingham, 29, 30.
May—North Cohasset, 1, 2; Scituate, 3; South Scituate, 4, 5; East Bridgewater, 6, 7; North Bridgewater, 8, 9; Cohasset, 15, 16; N. W. Bridgewater, 17; N. Easton, 18; N. Easton Village, 19, 20; New Bedford, Pleasant Street, 22, 23; Fourth Street, 23, 24; Acushnet, 25, 26; Long Plain, 27; Marion, 29, 30; Wareham, 30, 31.

June—Carver, 3, 4; Plymouth, 5, 6; Chiltonville, 6, 7; Westbury, 8, 9; Marshfield, 10; Duxbury, 12, 13; Pembroke, 14; Taunton, First Church, 25, 27; Central Church, 27, 28.

M. J. TALLER.

MAINE CONFERENCE.—Brethren who are to be examined in the course of study for the first year, will please meet at the M. E. Church, in Sacarappa, May 4, at 2 o'clock.

G. F. COBB.

EAST MAINE CONFERENCE.—The Committee of Examination in the Second Year will meet at Pine Street Church, Bangor, Wednesday, May 19, at 9 o'clock, a. m.

A. C. GODFREY.

The following are the Lay Delegates and Alternates elected by the District Stewards of Gardiner District to attend the Maine Conference, which will commence its session at Sacarappa on Wednesday, May 5:—

Delegates.—C. H. Toothaker, Brunswick; William P. Woodbury, Monmouth; James Deering, South Paris; A. C. Davis, Bryant's Pond.

Alternates.—John Stimpson, Auburn; Charles Douglas, Lewiston; Lewis Perkins, Mechanic Falls.

J. E. C. SAWYER.

The steamers "Lewiston," "City of Richmond," "Cambridge," and "Katahdin" will take persons attending the East Maine Conference, who go and return, for fare one way. Such persons will pay their fare going, and take return tickets.

I have also arranged with the European and North American Railroad, so that members of the Conference, and their ladies, can go up the Penobscot, thirty miles above Bangor, and return, passing through Orono, Oldtown, etc., for fare one way. E. A. HELMERSTRADE.

THE TRUSTEES OF THE MAINE CONFERENCE will hold their annual meeting at the Vestry of the M. E. Church, at Sacarappa, Thursday, May 6, at 1 o'clock.

A. W. FORTLE, Secretary.

TO THE MEMBERS OF THE MAINE CONFERENCE.—"The Life and Times of St. Paul," for Three Dollars.—During the session of the Maine Conference, the undersigned will supply clergymen and others with "The Life and Times of St. Paul," by Rev. W. J. Conybeare and J. S. Hudson. This is the complete, unabridged work, and nearly one hundred engravings, maps, etc.

A. B. LOVELL.

MAINE CONFERENCE.—The class to be examined in the studies of the fourth year, will meet the Committee in the Vestry of the Church, at Sacarappa, on Tuesday, May 4, at 1 o'clock p. m.

PARKER JACQUES.

CAMP-MEETING NOTICE.—The Yarmouth Camp-meeting will commence on the 17th of August next, and continue one week.

W. T. HANLOW.

Per order of Committee.
The District Stewards will meet on Friday, Aug. 20, at 1 o'clock p. m., in the Committee's Tent.

VINEYARD CAMP-MEETING NOTICE.—The Martha's Vineyard Camp-meeting will commence Monday evening, Aug. 10.

S. C. BOWEN.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION.—The above-named Association will be held in Warren, R. I., commencing Monday p. m., May 31, at 3 o'clock.

G. F. GAVITT.

All the brethren who were members of the Association previous to the division of the District, are cordially invited to meet with us. It is hoped that every Local Preacher on the District will be present.

S. C. BOWEN.

Warren, R. I., April 22, 1899.

NOTICE.—Any Society having surplus Sunday-school books, or a Pulpit Bible and Hymn-book, with which they desire to do good, will not find a more needy, deserving, or promising field to apply their benevolence to than the new Society in Gardner, Mass. The burden (for the present) rests upon a few of limited means; and will amply repay to the cause and Church any aid which may be contributed. A Sunday-school, of over fifty, with prospect of great increase, and no library! A little aid in these matters, at this time, will be a great relief and encouragement. Communications by mail, or books by express, may be directed to—

Rev. Wm. P. BLACKMER,

South Gardner, Mass.

April 21, 1899.

BOSTON THEOLOGICAL SEMINARY FAIR.—The Ladies of Boston and vicinity having met, and organized for the purpose of preparing for, and holding a Fair, in the month of October or November next, for the benefit of the Boston Theological Seminary of the M. E. Church, would respectfully solicit aid in this behalf.

It is desired that in this effort as many as possible of our sister Churches be represented. The Committee take this method of inviting each Church to participate in this laudable object.

By placing this matter in the hands of some lady, or ladies of the Church, who may be inclined to carry it forward, and assist us in our design, you will confer a favor, or, by calling a meeting of the ladies of the Church, or a Committee from their number may be appointed to ascertain what may be done by the Society, and informing either of the undersigned whether they will furnish a table from their own Church, whether they will unite with another Church and furnish a table, or send articles to the Committee of Management.

As it is important we should know how many Churches will be represented by tables, your early attention to this matter will materially aid us in our effort.

Mrs. T. R. HAWLEY, President, 39 Worcester Square, Boston.

SARAH L. HOLT, Cor. Secretary, 2 Hersey Place, Boston.

The next meeting of the Officers and Managers will be held Thursday, May 6, at 2½ p. m., in Bromfield Street Vestry. A punctual attendance is earnestly requested.

April 22.

DEDICATION AT BEVERLY.—The new M. E. Church, Beverly, Rev. J. M. Bailey, pastor, will be dedicated on Thursday, April 29, at 2 o'clock p. m. The sermon will be preached by Rev. J. A. M. Chapman.

In the evening, there will be a grand Organ Concert and Festival.

Trains leave Eastern Depot at a quarter past 12, noon. Free tickets house. A good time is expected.

